

CHRISTIAN THEOLOGY

PART II

BOOK II

HOLY SPIRIT

NOTES COMPILED

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Christian Theology II
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The Holy Spirit

His Person, Coming and Deity
(Jn. 14-16)

We consider His person and work

The doctrine of the Holy Spirit, as is the doctrine of Christology, is crucial to the life of the believing community. The fear, misunderstanding and neglect of the third person of the Triune God has left the modern church in Western civilization impotent and ineffective. This tragedy has been noted by numerous students of Scripture.

Few biblical doctrines have caused such division and acrimony within the Church as this. One of the most subtle tactics adopted by the Enemy to paralyse the Church, has been to make Christians afraid of the Holy Spirit. He has driven groups of earnest believers to adopt extreme positions on the right and on the left. He laughs as he sees neither group in complete enjoyment of the power and fullness the Spirit delights to bestow. It is stark tragedy that the doctrine which is intended to produce "the unity of the Spirit", becomes a fruitful source of disunity. Carnal opposition to extremes of teaching on this subject has just as baneful effects on church and individual as the teaching itself. It was in this very connection that Paul advocated the excellence of love.

J. Oswald Sanders

One of the greatest failures in Christian thought and practice has to do with the Holy Spirit. Far too often Christians have assumed that the Spirit and His operation are easier to understand than, say, the person and work of Christ. In almost every age too little attention has been paid to pneumatology (the doctrine of the Holy Spirit), and this has resulted in a distortion of Christian doctrine and an impoverishment of Christian life and work.

Geoffrey W. Bromiley

'No, we have never heard that there is a Holy Spirit.' Such was the reply of Ephesian disciples to St. Paul's question 'Did you receive the Holy Spirit when you believed!' Their word express a state of mind to which the modern Church, to put it mildly, is no stranger. The Holy Spirit has justly been described as 'the displaced person of the Godhead.' The presence in some quarters of strange and distorted views about the Spirit's operations is regrettable, but much more regrettable is the widespread absence of true teaching.

A. M. Stibbs

And how can now the Spirit thus be known? Jesus says: 'Ye know Him, for He abideth with you and shall be in you.' The abiding indwelling of the Spirit is the condition of knowing Him. His presence will be self-evidencing. As we allow Him to dwell in us, as we give Him full possession in faith and obedience, and allow Him to testify of Jesus as Lord, He will bring His credentials: He will prove Himself to be the Spirit of God. 'It is the Spirit beareth witness, because the Spirit is truth.' It is because the presence of the Spirit as the indwelling Teacher of every believer is so little known and recognized in the Church, and because, as the result of this, the workings of the Spirit are few and feeble, that there is so much difficulty, and doubt, so much fear and hesitation about the recognition of the witness of the Spirit. As the truth and experience of the indwelling of the Spirit is restored among God's people, and the Spirit is free again to work in power among us, His blessed presence will be its own sufficient proof: we shall indeed know Him.

Andrew Murray

These sobering judgments demand of us a close and careful inspection of Holy Scripture. Only then will we properly understand, love and appreciate Him who resides in us as His precious temple.

Introductory Observations:

1. Pneumatology and Christology are naturally related both in person and work.
2. Scripture affirms the Holy Spirit is a person and not an it (force).
3. The Spirit in His primary designation by Christ is another Encourager (Comforter) of the same type as was the Lord Jesus.

The Personality of the Holy Spirit

1. In Jn. 14:16-26 Christ designates the Spirit as the Paraclete (Comforter, Encourager & Advocate).
 - a. The Holy Spirit continues the ministry of Christ to the disciples (esp. as they encounter persecution) (14:25-27).
 - b. The Holy Spirit is not merely "with" but "in" the believer (14:16).
 - c. The Holy Spirit is the request of the Son (14:13-14, 16) and the gift of the Father (14:16).
 - d. The Holy Spirit is commissioned to be the abiding presence of God (14:17-18).
 - e. As we know the Father (14:7) and the Son (14:9) so we also can know the Spirit (14:17).

The term Paraclete considered

- a. Helper/Comforter comes from parakletos (Gk.); para = "alongside" and kaleo = "to call" or "to help." He is one who pleads, intercedes or helps another.

- b. When Jesus calls the Spirit "another" Helper, He means that the Spirit is a Helper of the same kind allos (Gk.) as He has been, and not of a different kind heteros (Gk.), meaning another of a different kind.

Raymond Brown writes: "Whatever is said about the Paraclete is said elsewhere in the Gospel about Jesus ... This detailed parallelism between the ministry of the Paraclete and the ministry of Jesus is too exact to be coincidental. As 'another Paraclete,' the Paraclete is, as it were, another Jesus ... Jesus' promise of the Paraclete (xiv. 16-17) is followed immediately by the verse which says, 'I am coming back to you'. Jesus comes back to them through His Spirit."

The Divine Advocate

The Latin word "Advocate" is a close equivalent of the Greek "paraclete," and the figure throws much light on the work of the Holy Spirit. Both words share the meaning, "to call to one's side for help," especially against an accuser or judge. This has led to the Spirit being referred to as "the Divine Barrister". The ideal barrister of former days assumed a fourfold obligation when he undertook a case. He was his client's representative, pleaded his cause, defended his name and guarded and administered his property ... The Holy Spirit is Jesus' other Self-He was given to be to us on earth all that our Lord would be were he personally present. He said, "another Paraclete," not a "different" Paraclete, one like Himself who would take His place and do His work. In the person of His Spirit, Christ has come and is constantly at our side to strengthen and help.

In His parting message, Jesus warned His disciples of the treatment they could expect at the hands of a hostile world. "If the world hate you," He said, "ye know that it hated me before it hated you .. If they have persecuted me, they will also persecute you. In this time of trial, He points them to the Advocate by whom they would be victorious over the opposition of the world.

J. Oswald Sanders

2. In Jn. 14:26, 16:12-15, the Spirit is designated as the Pedagogue.

- a. He promises the Spirit to complete His teaching (14:26, 16:12-13) and to reinforce what He has taught (16:14).
- b. The Spirit is commissioned as the Spirit of Truth. In the Greek text, we need to see that Jesus uses the article when He designates the Holy Spirit as "the Spirit of the Truth" (14:26; 16:13). The significance of this is that the Spirit comes not merely to communicate "truth" in the abstract, but to "replace" Christ Himself, who is "the Truth" (cf. 14:6; 1:1).

~ Roman Catholic

Raymond Brown, "The Paraclete in the Fourth Gospel," New Testament Studies
13 (1966-67): 126-28,

If there remains something unique in John's understanding of the Paraclete, so that the Christian concept goes beyond the mere sum of all the elements in the Jewish background, and no one translation of the Greek word can capture all its aspects, then the last approach to what is unique must be sought in John's own description of the Paraclete. In all that John says of this figure, the intimate relation of the Paraclete to Jesus is what is dominant. Whatever is said about the Paraclete is said elsewhere in the Gospel about Jesus. Let us show this in each of the informative groups of statements about the Paraclete that we isolated at the beginning of the discussion.

(A) The coming of the Paraclete. The Paraclete will *come*; so also has Jesus come into the world (v. 43; xvi. 28; xviii. 37). The Paraclete comes forth (ἐκπορεύσεται) from the Father; so also did Jesus come forth (xvi. 27-8: ἐξήρχεσθαι) from the Father. The Father will *give* the Paraclete at Jesus request; so also the Father gave the Son (iii. 16). The Father will *send* the Paraclete; so also Jesus was sent by the Father (iii. 17 and *passim*). The Paraclete will be sent *in Jesus' name*; so also Jesus came in the Father's name (v. 43—in many ways the Paraclete is to Jesus as Jesus is to the Father).

(B) The identification of the Paraclete. If the Paraclete is 'another Paraclete', this seems to imply that Jesus was the first Paraclete, an observation that gains credence from I John ii. 1.¹ If the Paraclete is the Spirit of Truth, Jesus is the truth (xiv. 5). If the Paraclete is the Holy Spirit, Jesus is the Holy One of God (vi. 59). These observations, combined with those about Jesus' sending of the Paraclete, show that John shared the general New Testament picture of the Holy Spirit as the Spirit of Jesus. For John (i. 32) the Spirit came to rest on Jesus and remain with him at the beginning of the ministry, and it is this same Spirit that he breathed forth on his disciples at the end of the ministry (xx. 22; perhaps xix. 30).

(C) The relation of the Paraclete to the disciples. The disciples will be granted the privilege to *know* or recognize the Paraclete; so also it is a special privilege to know or recognize Jesus (xiv. 7, 9). The Paraclete will be within the disciples and dwell with them (ἐνέσθαι ἐν ὑμῖν; μένειν μετὰ); so also Jesus is to remain in and with the disciples and make his dwelling with them (xiv. 20; xvii. 23, 26: ἐν; xv. 4, 5: μένειν ἐν; xiv. 23: μὴν μετὰ). The Paraclete will *teach* the disciples; so also Jesus taught those who would listen (vi. 59; vii. 14, 28; viii. 20). If the Paraclete will *guide* the disciples *along the way* of all truth, Jesus is both the way and the truth (xiv. 6). If the Paraclete *announces* or reveals to the disciples the things to come, Jesus identified himself as the Messiah to come who announces or reveals all things (iv. 25-5). If the Paraclete will bear witness, Jesus bore witness (viii. 14). And, to be sure, the Paraclete's teaching or revelation is nothing new; he reminds the disciples what Jesus had taught; he bears witness on Jesus' behalf and glorifies Jesus. (Once again we see that the Paraclete has the same relation to Jesus that Jesus has to the Father. Jesus did not speak on his own but only what the Father taught him [viii. 28 and *passim*]; Jesus glorified the Father [xii. 27-8; xiv. 13; xvii. 4].)

(D) The relation of the Paraclete to the world. The world cannot *accept* the Paraclete; so also evil men did not accept Jesus (v. 43; cf. xii. 48). The world does not *see* the Paraclete; so also men are told that they will soon lose sight of Jesus (xvi. 16).² The world does not *know* or recognize the Paraclete; so also men do not know Jesus (xvi. 3; cf. vii. 28; viii. 14, 19; xiv. 7). The

Paraclete will bear witness in a setting of the world's hate; so also Jesus bore witness against the world (vii. 7). The Paraclete will prove the world wrong concerning the trial of Jesus, a trial that colours John's whole portrait of the ministry of Jesus.

This detailed parallelism between the ministry of the Paraclete and the ministry of Jesus is too exact to be coincidental. As 'another Paraclete', the Paraclete is, as it were, another Jesus—a duplication characteristic of the Old Testament tandem relationships that we discussed. Since the Paraclete can come only when Jesus departs, the Paraclete is the presence of Jesus when Jesus is absent. Elsewhere Jesus promises to dwell with his disciples (xiv. 23); this promise is fulfilled in the Paraclete.³ It is no accident that the first passage containing Jesus' promise of the Paraclete (xiv. 16-17) is followed immediately by the verse which says, 'I am coming back to you'. Jesus comes back to them through his Spirit which he handed over to the disciples during the whole process of being lifted up to his Father (vii. 38-9; xix. 30; xx. 22).

In summary, Brown, "Paraclete," p. 118, "In summation, the concept of the Paraclete, like love, is a many-splendoured thing: the Paraclete is a witness in defense of Jesus and a spokesman for him in the context of the trial of Jesus by his enemies; the Paraclete is a consoler of the disciples; more important, he is their teacher and guide and thus, in an extended sense, their helper. No one translation captures the complexity of these functions."

See also, Leon Morris, Commentary on the Gospel of John, NICNT (Grand Rapids: Eerdmans, 1971), p. 666; and TDNT, s.v. "paraklētos," pp. 803-4, 814.

Awaken My Heart. . . Lord, to really appreciate my indwelling Helper.

For many years I have known that He comes to indwell each one as we are born into God's family, but He is more than a Presence who abides. He is more than a Guest who resides in His own temple, which we are. He is the God of the universe who dwells in our humanity, and He has come to assume the lowly position of HELPER. It seems hard to grasp! This Royal Guest has come as our Helper. Oh, Father it is too much for me to comprehend such privilege of fellowship with You—through the Spirit. (Phil.2:1)

Father, I know it will be impossible for me to run life's race triumphantly. But I now see that You have made this possible, for Your Holy Helper has come to run along-side. I am without excuse!

Hence, just as the Second Person of the Trinity - the Truth - is one with the Father, so also the Third Person of the Trinity - the Spirit of the Truth - is one with the Father. He is "another Helper" like unto Christ. He is God.

Moreover, the Spirit of the Truth carries out Christ's presence on earth as His "proxy" - He stands for Christ.

3. The Spirit is a Person even as Christ is a Person.

- a. This is affirmed by the unusual Greek grammar used by Jesus (i.e., by John; 15:26; 16:7-8, 13-14).

Ryrie writes: "The Greek word for spirit is *pneuma* ... and is a neuter gender word. According to every normal rule for grammar, any pronoun that would be substituted for this neuter noun would itself have to be neuter. However, in several places the Biblical writers did not follow this normal procedure of grammar, and instead of using a neuter pronoun in place of a neuter noun *pneuma*, they deliberately contradicted the grammatical rule and used masculine pronouns, all in the masculine gender. This shows that they considered the Spirit to be a person, and not merely a thing."

SOME MASCULINE PRONOUNS FOR THE HOLY SPIRIT

Scripture	Neuter Noun	Masculine Pronoun
John 15:26	<i>pneuma</i> (Spirit)	<i>ekeinos</i> (He)
John 16:13	<i>pneuma</i> (Spirit)	<i>ekeinos</i> (He)
John 16:14	<i>pneuma</i> (Spirit)	<i>ekeinos</i> (He)

- b. The work of the Spirit parallels the work of Christ. He comes to replace Christ, to carry on His work in the world, and to maintain the Lord's presence with the believer. Only a person could do this.
4. The Spirit is related to the Father and the Son by Procession (Jn. 15:26-27).
- a. He proceeds from the Father (14:16, 26; 15:26).
- b. He proceeds from the Son (14:16; 15:26; 16:7).
- c. He proceeds from the Father & Son (Acts 2:33; 9:31; Rom. 8:9-11; Gal. 4:6).
- d. The Spirit is identified in scripture, in His Trinitarian relationships, primarily in terms of His function or mission rather than His essence.
- e. The Spirit comes with the full authority of God.

5. The Spirit's relationship to the world is characterized by His convicting ministry (Jn. 16:7-11).

- a. Sin (v. 9)
- b. Righteousness (v. 10)
- c. Judgment (v. 11)

* Convicting the world of sin is:

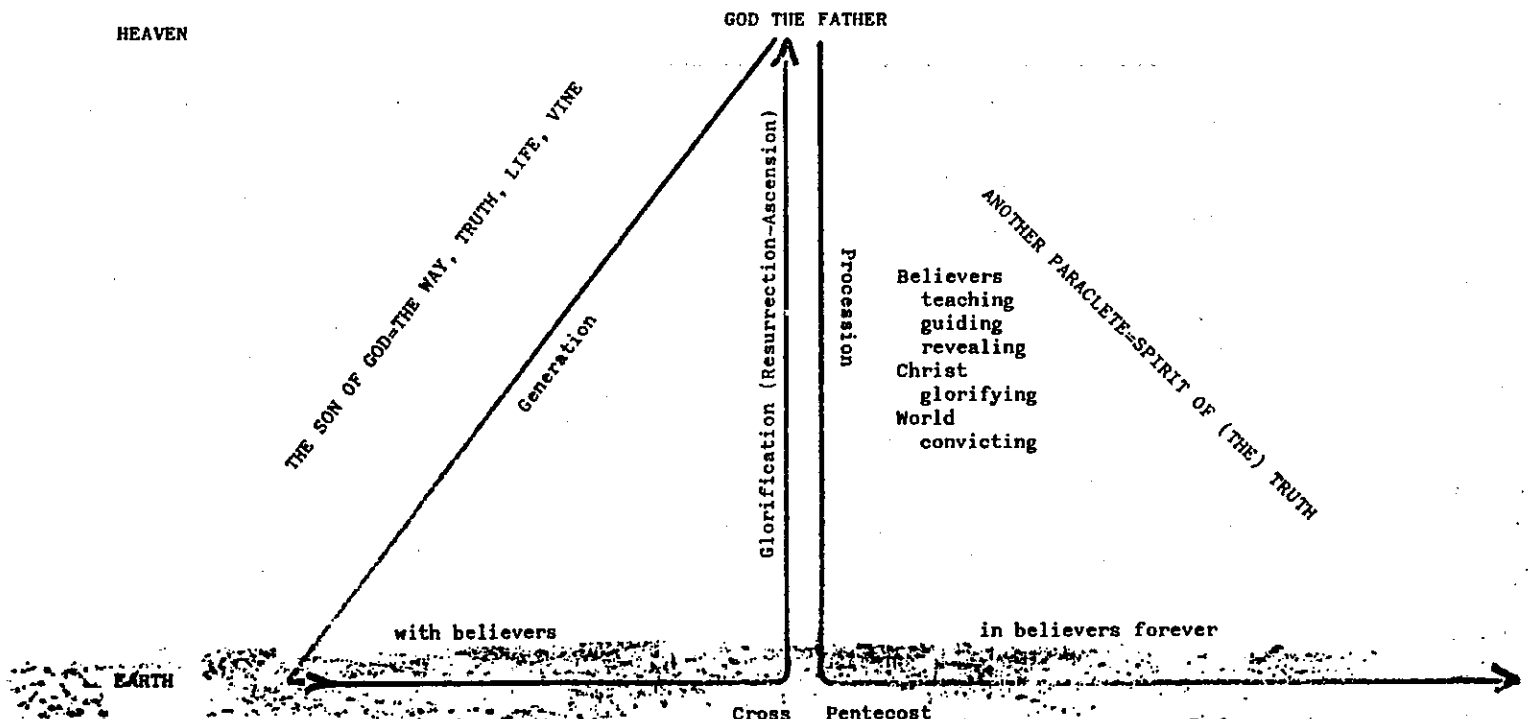
- 1. a ministry give to the Spirit
- 2. a ministry parallel to the ministry of Christ
- 3. a manifestation of common grace
- 4. a further argument for the Spirit's deity

Conclusion

Viewing the testimony of Scripture as a whole, we cannot but concede consistent, and clear testimony to the fact that the Holy Spirit is a Divine Person, working with intelligent consciousness, infinite love and independent will. This fact and truth is of fundamental importance to Christian experience. If He is merely a power or influence, our dominant aim would be, "How may I obtain more of His power and influence?" But if He is a Divine Person, our consistent attitude should be "How can He more fully possess me so that I may become the vehicle of His power of and influence?"

J. Oswald Sanders

TRINITARIAN RELATIONSHIPS IN JOHN 13-17



The Holy Spirit of God

John 14-16

I. The Holy Spirit is a Person (14:16-18, 26; 15:26; 16:7-8, 13-14)

1) This is affirmed by the masculine pronoun (14:26; 15:26; 16:7-8, 13-14)

2) This is affirmed by a parallel ministry (14:16-18)

II. The Holy Spirit comes by Procession (14:16, 26; 15:26; 16:7)

1) He is a gift from the Father (14:16, 26; 15:26)

2) He is a gift from the Son (14:16; 15:26; 16:7)

III. The Holy Spirit is the Paraclete (14:16, 26-27; 15:26-27; 16:7)

1) He is an answer to prayer (14:16)

2) He is a blessing of peace (14:26-27)

3) He has a ministry of proclamation (15:26-27)

4) He is a fulfillment of promise (16:7)

IV. The Holy Spirit is a Pedagogue (14:26; 16:12-15)

1) He guides the saints in truth (14:26; 16:12-13)

2) He glorifies the Son in truth (16:14-15)

V. The Holy Spirit is Powerful (16:7-11)

1) He convicts of sin (16:8-9)

2) He commends the Son (16:8, 10)

3) He condemns Satan (16:8, 11)

VI. The Holy Spirit is a Presence (14:15-18)

1) He is God with us forever (14:15-16)

2) He is God for us forever (14:17)

3) He is God in us forever (14:17)

4) He is God to us forever (14:18)

The Coming Of THE HOLY SPIRIT: A Summation

John 14-16

The purposes of Jesus' leaving and the Holy Spirit's Coming

- A. The Holy Spirit came to Universalize the local ministry of Christ. The Spirit is at all places at all times.
- B. Jesus was sent by the Father (Jn. 3:16) - The Spirit was sent by the Father and Jesus (Jn. 14:16, 26).
- C. As Jesus is the Truth - (Jn. 14:6) so the Spirit of the Truth (Jn. 15:26) will guide us into all truth (Jn. 16:13).
- D. Jesus glorified the Father, not Himself, (Jn. 17:4) so the Spirit glorifies Jesus (Jn. 16:14).
- E. Jesus still had much to teach the Disciples; the Spirit continues this teaching function (Jn. 16:13).
- F. As the world did not accept Jesus (Jn. 1:10, 11) neither will it accept the Spirit (Jn. 16:8).

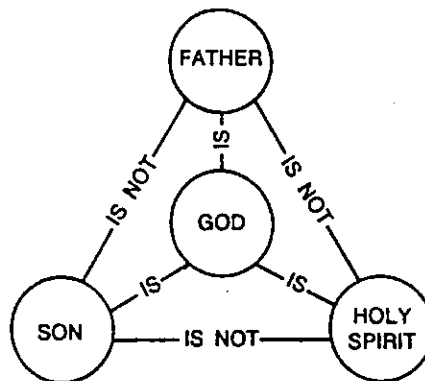
Summary - Therefore, Jesus was God's final word to humanity, the Spirit's role ... was not to give some new revelation of His own, but to bear witness to Jesus and to interpret & bring out all the implications of God's final word.

The Holy Spirit and the Triune God

(A Summary)

Who is He? - The Third Person of the Godhead-the distinctions (1,2,3) are not of power, but of progress of revelation.

The figure below is commonly used to visualize the truth about the triune Godhead in a concise way. Each Person is seen to be God; each Person is also distinct, but God is nevertheless only one God.



A. Primary Doctrine - Trinity

1. Ontological Approach - Essence; If we stress this alone, we can end up with One god, 3 modes.
2. Functional Approach - We can end up with 3 Gods is the danger.

* Correct Correlation In the Unity of the Godhead, there are 3 Persons, equal in Divine Perfection & executing distinct but harmonious offices in the great work of Redemption.

B. Examples of all Three together

1. Christ's Baptism - (Matt. 3:13-17)
2. Great Commission - (Matt. 28:18-20) - Discipleship and baptizing in the name (singular) of the Father, Son and Holy Spirit.
3. In the Pauline benediction - (2 Cor. 13:14)
4. Doctrine of Election (1 Pet. 1:2)

C. He is a Person - Not just a Force or Power

1. Has Intelligence (Jn. 14:26)
2. Has Emotion (Eph. 4:30)
3. Has will (volition) 1 Cor. 12:11
4. Is called Comforter, Counselor (Jn. 14:16)
5. Can have relationships (Jn. 16:14)

* His Power is distinct from His personality (Lk. 1:35; 4:14; Acts 10:38; Rom. 15:13)

D. The Spirit's Deity

1. The Holy Spirit is associated with the Divine Name (Acts 5:3-4; 1 Cor. 3:16).
2. The Holy Spirit is Divine because of His works (ex. Gen. 1:2; involved in creation; Jn. 3:5; involved in regeneration)
3. The Holy Spirit has Divine Attributes Rom. 15:19 (omnipotence) Rom. 11:34 (omniscience) Ps. 139:7-10 (omnipresence)

He is "the Spirit of life", which inheres in God alone. All other forms of life are derived. As both Father and Son have self-existent life, so also has the Spirit, for "it is the Spirit that quickeneth". He possesses also the attribute of truth, since He is not only "the Spirit of truth", but "the Spirit is truth." It is in virtue of this attribute that He is the medium of God's communication of truth, both in inspiration and illumination.

If it is true that "God is love", then this quality also must characterize the Holy Spirit if He is divine. It is not surprising, therefore, to find Paul using as a ground of appeal, "the love of the Spirit".

As His name implies, holiness is the essence of his being. This, the attribute most frequently ascribed to Him, must be regarded as dominant, for it is really the sum-total of all his

perfections. It is specifically ascribed to him eighty-eight times, and is implicit in most of his other titles. Of the name "Holy Spirit", H. B. Swete writes: "The Spirit that is essentially, characteristically, uniquely holy' which being holy breathes the atmosphere of holiness into any spiritual nature that He enters and inhabits. (SIC)"

Come, Thou Almighty King

Anonymous

ITALIAN HYMN

FELICE DE GIARDINI

1. Come, Thou Al - might - y King, Help us Thy name to sing,
 2. Come, Thou In - car - nate Word, Gird on Thy might - y sword,
 3. Come, Ho - ly Com - fort - er, Thy sa - cred wit - ness bear
 4. To the great One in Three E - ter - nal prais - es be

Help us to praise: Fa - ther, all - glo - ri - ous, O'er all vic-
 Our prayer at - tend: Come, and Thy peo - ple bless, And give Thy
 In this glad hour: Thou who al - might - y art, Now rule in
 Hence ev - er - more. His sov - ereign maj - es - ty May we in

to - ri - ous, Come, and reign o - ver us. An - cient of Days.
 Word suc - cess; Spir - it of ho - li - ness, On us de - scend.
 ev - ery heart, And ne'er from us de - part, Spir - it of power.
 glo - ry see, And to e - ter - ni - ty Love and a - dore.



Biblical Doctrine

Many Christians think the Trinity is impossible to understand, that it is a logical and conceptual impossibility. The cults vehemently deny the trinity asserting that it is a doctrine of Satan. The non-Christian religions make sport of the doctrine saying that Christians believe in three gods.

But it is possible to understand the Trinity. We may not have exhaustive knowledge of the doctrine. But we can know it enough to state it clearly and understand it deeply. This provides believers with the intellectual base to defend the faith and worship our Triune God.

I. God's Unity: The scriptures make it clear there is one and only one God.

- A. God is one God. He is completely unique among the other so-called gods. (Deuteronomy 6:4-5; Exodus 15:11; Isaiah 44:6; Isaiah 43:8-10.)
- B. God is one God but the Old Testament allows for a plurality of persons to exist as God.
 - 1. The term God is applied to at least two persons. (Psalm 45:6-7; Zechariah 12:10; Psalm 110:1; Isaiah 44:6; Isaiah 45:22-25)
 - 2. Several times when God is referring to Himself he uses "us" instead of "me." (Genesis 1:26; Genesis 3:22; Genesis 11:7; Isaiah 6:8).
 - 3. God is portrayed as having a son who is himself God. (Psalm 2:6-9; Isaiah 9:6)

II. God's Triunity: There are three persons who are called God in the Bible.

- A. The Father is called God. (John 6:27; Galatians 1:1; Romans 1:7; 1 Peter 1:2)
- B. The Son is called God. (John 8:57-59, John 10:30-33, Matthew 26:62, Hebrews 1:8, John 20:28, Matthew 1:22, Colossians 2:9, Acts 20:28)
- C. The Spirit is called God. (The Holy Spirit is clearly a person, a "He" and not an "It". (Romans 8:27, Acts 5:3, Matthew 3:16, 1 Corinthians 6:11, 2 Corinthians 3:3, Acts 16:7, Romans 8:9, 1 Peter 1:11)
- D. The three persons of the trinity appear together in many passages in the Bible.
 - 1. In the Old Testament. (Isaiah 48:12-16, Isaiah 59:19-20, Isaiah 63:7-10)
 - 2. In the New Testament. (Matthew 3:16-17; Matthew 28:18-20; John 15:26; John 14:16-17; Romans 8:9; 1 Corinthians 12:3-6; 2 Corinthians 13:14; 2 Corinthians 1:21; Ephesians 1:17; Ephesians 2:13-22; Ephesians 3:14-19; 2 Thessalonians 2:13-14; 1 Peter 1:1-21; John 3:21-24; 1 John 4:2-31; John 5:7; Revelation 1:4-5; Jude 1:20-21)

III. The Trinity: Definitions and Illustrations.

- A. Definition: God is three in person but one in essence.
 - 1. Wrong statements of the trinity.
 - a. The trinity consists of three persons who are three gods.
 - b. The trinity consists of one person who manifests himself in three different ways.
 - c. The trinity consists of one person who is at the same time three persons.
 - 2. The correct statement of the trinity: God is three persons yet one God. God the Father, Son and Spirit are one and the same substance, (nature, essence or reality). Yet, within the nature of God are three distinct and separate persons.
- B. Illustrations:
 - 1. The triple point of water: Water in a vacuum tube at zero degrees centigrade will contain liquid, ice and vapor yet all will be H₂O.
 - 2. An Egg: An egg has three parts white, yolk, and shell but it is one egg.
 - 3. The Sun: The Sun itself which we do not see is like the Father. The light from the sun which we do see is like the Son. The power of the sun which makes the plants grow is like the Spirit.

Conclusion: A popular statement about the Trinity goes like this, "Try to understand the Trinity and you will lose your mind, but fail to understand the Trinity and you'll lose your soul." This betrays a misunderstanding of the doctrine. The Trinity is not a logical contradiction. For God to be three persons yet one essence is logically possible. We do know the what of the Trinity: God is three persons but one essence. But the how of the Trinity -- the exhaustive knowledge of how the persons of the trinity relate to each other -- that is a mystery. It is what we can know coupled with what we cannot know that compels us to worship such a great God.

Denials of the Doctrine

The doctrine of the Trinity is clearly taught in the Scriptures and it was emphatically affirmed in church history from the earliest period to present. Yet the major cults of America deny the truth of the trinity.

I. The Mormons reject the Trinity.

- A. Their view of the Father: God the Father is the resurrected Adam. He was once a man but he became a finite god who is now populating the earth with his many celestial wives.
- B. Their view of the Son: Christ is an ordinary man who became a god. He was not produced by a direct act of the Holy Spirit but by actual sexual relations between God the Father (Adam-god) and Mary.
- C. Their world view: Polytheistic. They believe that many gods inhabit the universe and that man may become a god.

II. The Jehovah's Witnesses reject the Trinity.

- A. Their view of the Father: Jehovah is the high god.
- B. Their view of the Son: Jesus is "god-like" but not Jehovah. Prior to his earthly life he was Michael the Archangel. At the his incarnation he became a man. At the resurrection Jesus went back to his former state as an invisible spirit without a body.
- C. Their view of the Spirit: "So the holy spirit is the invisible active force of Almighty God which moves his servants to do his will. (Let God be True, pg. 108)." Thus, the deity and the personality of the Holy Spirit are both denied.
- D. Their view of the Trinity: "The trinity doctrine was not conceived by Jesus or the early Christians (ibid. 1952, pg.93)." "The plain truth is that this is another of Satan's attempts to keep the God-fearing person from learning the truth of Jehovah and His Son Christ Jesus (ibid 93)."
- E. Their world view: Jehovah's Witnesses are monotheistic: There is one God who is strictly one person.

III. The Unity School of Christianity rejects the Trinity.

- A. Their view of the Father: God is an impersonal force or a principle. "God exercises none of his attributes except through the inner consciousnesses of the universe and man (Jesus Christ Heals, Unity Sch. of Christianity, 1944, pp. 31-32)."
- B. Their view of the Son: Jesus of Nazareth was a man. The Christ principle is god or the impersonal force of the universe which resides in all mankind. Jesus of Nazareth allowed the Christ principle to so totally control him that he was elevated to Jesus Christ.
- C. Their view of the trinity: "The Father is a principle, the Son is that Principle revealed in creative plan, the Holy Spirit is the executive power of both the Father and the Son carrying out that plan (Metaphysical Bible Dict., pg. 629).
- D. Their world view: Pantheistic. God is an impersonal force. Everything that exists is God and God is all that exists.

IV. The Christian Scientists reject the Trinity.

- A. Their view of the Father: Mary Baker Eddy denied that the God of Christian Science was pantheistic (meaning that god was to be identified with the whole material world). But when she describes God she depicts him as "the divine whole, an all pervading intelligence and love, a divine infinite principle (Misc. Writings, p. 16). "He is not an infinite personal God. He is a divine principle.
- B. Their view of the Son: Christ is a divine idea, or principle. Jesus is the human man who lived in history. Jesus the man more than any other man manifested the Christ principle and thus became Jesus Christ.
- C. Their world view: Christian Science is pantheistic. God is the world and the world is God.

In conversations with members of Cults the Trinity is the place to begin. Probe with two kinds of questions. Who was Jesus Christ? And what is Christ's relationship to the Father and the Son? Initially answers from cultists will sound orthodox. But as you ask questions and define terms you will quickly find a radical difference in their Christ and the person who is revealed in the Gospels.

The Holy Spirit in the Old Testament

I. The Spirit in the O.T.

- A) Spirit - (O.T. ruach, N.T. pneuma) - c. 378-388 references in the O.T.; c. 378 in N.T. (proportionately the Holy Spirit is mentioned about four times as frequently in the N.T.)
- B) References to the Spirit of God (O.T.) or the Holy Spirit is less than 100 in O.T., about 261 in N.T. Only about 75 references in the Church Fathers (Lanier Burns).
- C) The designation "Holy Spirit" occurs about ninety times in the N.T. and only three times in the O.T. (cf. Ps. 51:11, Is. 63:10-11)
- The third person of the Godhead is mentioned more frequently and explicitly in the N.T. than in the O.T. He is especially prominent in Acts 1-12.

II. O.T. usages (ruach) It can refer to:

- A) An impersonal nuance of "wind," an invisible, spatial energy or force; more than 1/4 of all uses. It carries the idea of power, strength, force, that which is mysterious, but always under God's control.
- 1) "Breath," About 18 times, ex. "wind" from the lungs (Job 33:4)
 - 2) Odor, about 13 times (Gen. 27:27)
 - 3) Space, about 6 times (Gen. 32:16)
 - 4) N.T. uses "wind" or "breath," for pneuma only in Jn. 3:8 (metaphor of the Spirit's saving activity) and 2 Thess. 2:8.
- B) The personal spirit of man, his immaterial characteristics, his disposition and its expression, his life center or seat of understanding which is open to God's influence (Gen. 45:27; Job 32:8; Ez. 37:5-10; Hag. 1:14).
- C) Angelic spirit, both good (Job 4:15) and evil (1 Sam. 16:15-16).
- D) Personal Spirit of God (ruach Adonai)

III. Thematic emphases in the O.T. of the Spirit

A) Agent of God's creative will

- 1) He is the life-bringer and life-sustainer (Gen. 1:2; 2:7; Is. 40:13; Ps. 104:29-30) Creator and recreator.
- 2) He is the Creator of the cosmos and the elect nation of Israel.
- 3) He is the Creator of Israel's eschatological hope as He motivates a return to the land where Life will flourish (Is. 32:15; 34:16; 48:16; Ez. 36; Joel 2).

B) Agent of God's theocratic will

- enables Israel's representatives in the exercise of righteous government on the earth.

1) Divine-human relationships

- a) The spirit comes "upon" (al) or is "with" (be); the Spirit is a directing agent. The human agent is enabled and controlled within the providential will of God. (1 Sam. 10:6; Num. 27:18).
- b) The Spirit fills (Ex. 31:3, 35:31)

2) Divine-human agency

Judges - deliverers (charismatic/spirit-led individuals)
 Leaders - (theocratic)
 Prophets - (revelational) ecstatic-ethical admonition
 eschatological in fullness (cf. Joel 2:28 ff.)
 Craftsmen (Tabernacle) Ex. 31:3; 35:31)

Observation

The Spirit enables some (not all) for the fulfillment of God's purposes, especially in relation to theocratic recreation through Israel. Speculation on the soteriological relationship of the Spirit to individuals on the basis of N.T. revelation and parallels will remain just that, speculation. More beneficial, is that a proper interpretation of the N.T. out of the O.T. will emphasize the role of our salvation in the corporate life of the church, the body, and will frown upon popular, but misguided emphasis of the highly individualistic orientation.

The ideas of theocratic enablement and direction have their greatest emphasis in the historical books. (Esp. Saul and David cf. 1 Sam. 16:13-14). Three of approximately five references to the Spirit in the wisdom literature refer to David (Ps. 51:11; 139:7; 143:10). The other two or three refer to the work of the spirit at creation (Job 27:3; 33:4; Ps. 104:30).

An important concept in this regard is the eschatological ruler/Messiah (Is. 11:2; 59:21; 61:1 ff.) The connection between Pneumatology and Eschatology receives its greatest emphasis in Isaiah and Ezekiel (cf. Lk. 4:16-21).

C) Agent of God's moral will

- 1) Restraint (or judgment) of sin in Gen. 6:3 expresses the continuing dependence of humanity upon God by the Spirit's presence activity.
- 2) Isa. 63:7-14 speaks of the nation's grieving the Spirit in her sin even from her creation in Egypt. Mic. 2:7; 3:8 emphasize that the Spirit spoke through the prophet's in condemnation of sin. The Spirit positively seeks to produce: 1) fear of the Lord, 2) righteousness, 3) judgment, 4) obedience and 5) a new heart.
- 3) An increasing emphasis of the O.T. is upon the moral unworthiness of the nation as the reason for the departure of God's enabling

Spirit. In other words, the wickedness of the nation and remoteness of the Spirit stood in direct proportion to one another.

D) Agent of revelation of God's will (2 Pet. 1:20-21)

- 1) Example of Balaam (Numb. 24:2)
- 2) Instruction of the nation in the wilderness (Neh. 9:20)
- 3) Ministry to and through the prophets. He could transport the prophets on earth (1 Kings 18:12) and in vision (Ez. 2:2; 3:24).

In this context Paul Enns notes:

"Holy Spirit Himself was the means of all biblical inspiration. His superintending work assured the infallibility of the communication. In connection with the Old Testament this is observable on a number of occasions.

Old Testament writers were conscious that the Holy Spirit was guiding their writing (2 Sam. 23:2-3). It is emphasized four times in this passage that God spoke to David.

Christ taught that the Old Testament writers were guided by the Holy Spirit (Mark 12:36). In quoting Psalm 10 Jesus exclaimed that David spoke the words "in the Holy Spirit." Jesus based His argument on David's words as inspired by the Holy Spirit.

Apostles taught that the Old Testament writers were guided by the Holy Spirit (Acts 1:16; 4:24-25; 28:25). In explaining Judas's death Peter remarked that it had to come about this way because it had been foretold by the Holy Spirit through David (Acts 1:16).

E) Agent of God's regenerating will (Ez. 11:19; 18:31; 36:25-27; cf. John 3). These texts suggest the regeneration of O.T. believers.

IV. Transition to the N.T.

The Spirit's activity was regarded as past in the giving of the Torah and the prophetic office. Yet, in eschatological expectancy (Is. 11, Ezekiel and Joel 2) a new and fresh coming of the Spirit was anticipated.

- * New manifestation
- * New power
- * New community

A) The distinguishing characteristics of the Spirit's work in the O.T. are indicated in Jn. 3:8.

- 1) His work is incomprehensible/uncontrollable
- 2) His work is invisible, but evident
- 3) His work is effectual

B) The distinctive characteristics of the Spirit's presence in the N.T. are given in Jn. 14:16-17.

- 1) Forever vs. withdrawn (cf. Ps. 51:11)
- 2) "In" beyond "upon" or "with"
- 3) All vs. selective

Q: What is the difference between the Holy Spirit in the Old Testament and the Holy Spirit in the New Testament?

A: There is no difference, He is the same Holy Spirit. However, the distinction in the Spirit's function is best made by our Lord in Jn. 14:16-17, where He said to His disciples, "... I will pray the Father, and he shall give you another Comforter, that He may abide with you forever; even the Spirit of truth ... He dwelleth with you, and shall be in you" (KJV). No such promise is made in the Old Testament.

In Ez. 36:26, we see that the indwelling of the Spirit is promised to those under the New Covenant: "A new heart also will I give you, and a new spirit will put within you ..." (KJV).

The Holy Spirit lives in all believers, granting us a fullness of power and accountability that is unique to those of us under the New Covenant. However, don't think the Old Testament saints were limited because they didn't have that kind of relationship. In the O.T., the Holy Spirit would come upon someone for a specific purpose, and then depart from him (e.g. 1 Sam. 11:6; 16:14). But that doesn't mean people who were drawn to God were not drawn and kept by the Spirit. The Old saints were empowered by God and were just as accountable to Him as we are.

It's difficult to understand the distinction in the Spirit's function in the Old and New Testaments, but the Holy Spirit has always been at work in God's people. The O.T. saints possessed the Spirit, yet not in the sense that we do. Under the New Covenant, He has a unique and permanent identity with those in whom the living Christ dwells.

John MacArthur

EMPHASES OF THE HOLY SPIRIT IN SCRIPTURE

New Testament	Christological	Old Testament
Spirit (proceeds from Father and Son)	Son (incarnational era)	Father
immanent as Another (of the same kind) Paraclete	immanent as the Personal God-man	Transcendent, yet also Personal and Real (contra impersonal polytheism)
Presence— <u>In</u> Believers	Presence—Bodily	Presence—Holy of Holies
Holy Spirit <u>indwells</u> a new corporate identity	Holy Spirit enables and directs the Son in His ministry as Messiah	Holy Spirit enables and renews within theocracy of Israel (Spirit <u>with</u> and <u>upon</u>)
The Church	The Christ	The Remnant

ATTRIBUTES OF THE TRIUNE GOD			
Attribute	Father	Son	Holy Spirit
Life	Joshua 3:10	John 1:4	Romans 8:2
Omniscience	Psalms 139:1-6	John 4:17-18	1 Corinthians 2:10-12
Omnipotence	Genesis 1:1	John 1:3	Job 33:4
Omnipresence	Jeremiah 23:23-24	Matthew 28:20	Psalms 139:7-10
Eternity	Psalms 90:2	John 1:1	Hebrews 9:14
Holiness	Leviticus 11:44	Acts 3:14	Matthew 12:32
Love	1 John 4:8	Romans 8:37-39	Galatians 5:22
Truth	John 3:33	John 14:6	John 14:17

Passage	Person Involved	Verb Used	Preposition Used
Exod. 31:3; 35:31	Bezaleel	fill, <i>male'</i>	with, <i>be</i> (both times)
Num. 11:17	Seventy elders	put, <i>sim</i>	upon, 'al
11:25,26	Seventy elders	rest, <i>nuah</i>	upon, 'al (both times)
24:2	Balaam	was, <i>hayah</i>	upon, 'al
Deut. 34:9	Joshua	was full, <i>male'</i>	none used
Judg. 3:10 6:34	Othniel Gideon	was, <i>hayah</i> clothed, <i>labash</i>	upon, 'al none used
11:29	Jephthah	was, <i>hayah</i>	upon, 'al
13:25	Samson	move, <i>pa'am</i>	none used
14:6,19	Samson	overpower, <i>tsalah</i>	upon, 'al (three times)
15:14		overpower	upon, 'al
1 Sam. 10:6,10	Saul	<i>tsalah</i>	(both times)
11:6	Saul	overpower	upon, 'al
16:13	David	<i>tsalah</i>	unto, 'el
19:20,23	Saul's messengers	overpower	unto, 'el
2 Kings 2:15	Elisha	was, <i>hayah</i>	upon, 'al (both times)
1 Chron. 12:18	Amassai	rests, <i>nuah</i>	upon, 'al
2 Chron. 15:1	Azariah	clothed, <i>labash</i>	none used
20:14	Jahaziel	was, <i>hayah</i>	upon, 'al
24:20	Zechariah	clothed, <i>labash</i>	none used
Isa. 11:2	Christ	rest, <i>nuah</i>	upon, 'al
32:15	Israel	pour out, 'arah	upon, 'al
42:1	Christ	give, <i>nathan</i>	upon, 'al
44:3	Israel	pour out, <i>yatsaq</i>	upon, 'al
61:1	Christ	is (understood), <i>hayah</i>	upon, 'al
Ezek. 2:2; 3:24	Ezekiel	come, <i>bo'</i>	in, <i>be</i> (both times)
11:5	Ezekiel	fall, <i>naphal</i>	upon, 'al
36:27	Israel	give, <i>nathan</i>	in, <i>be</i>
Joel 2:28	Israel	pour out, <i>shaphak</i>	upon, 'al
Zech. 12:10	Israel	pour out, <i>shaphak</i>	upon, 'al

Summary:

Verbs

was, <i>hayah</i>	8
overpower, <i>tsalah</i>	7
rest, <i>nuah</i>	4
fill, <i>male'</i> ; clothe, <i>labash</i>	3
give, <i>nathan</i> ; come, <i>bo'</i> ; pour out, <i>shaphak</i>	2
put, <i>sim</i> ; move, <i>pa'am</i> ; pour out, 'arah; pour out, <i>yatsaq</i> ; fall, <i>naphal</i>	1

Prepositions

upon, 'al	25
with, in, <i>be</i>	5
unto, 'el	1
no preposition used	5

Times Used

The following is a similar list of the verbs and prepositions used relative to an "evil spirit" coming in contact with people:⁷

Passage	Person Involved	Verb Used	Preposition Used
1 Sam. 16:14,15	Saul	terrify, <i>ba'ath</i>	none used (both times)
16:16	Saul	in being, <i>hayah</i>	upon, 'al
16:23	Saul	in being, <i>hayah</i>	unto, 'el
18:10	Saul	overpower, <i>tsalah</i>	unto, 'el
19:9	Saul	was, <i>hayah</i>	unto, 'el

Summary:

Verbs

terrify, *ba'ath*

Times Used

2

Two other passages speak of an evil spirit, Judges 9:23 and 1 Kings 22:23. Neither is parallel in kind to those regarding Saul and so are omitted here. Neither would change the conclusions made, if they were.

in being, *hayah*
 overpower, *tsalah*; was, *hayah*

2

1

Prepositions

unto, 'el
 upon, 'al
 no preposition used

3

1

2

A study of these tabulations leads one to the following conclusions:

a. Verbs connote control by the Holy Spirit. Several of the verbs used regarding God's Spirit connote the idea of taking control of a person, working from "within." This is true mainly of the verbs *fill*, *clothe*, *rest upon*, *come in*, and *move*. *Overpower* probably also should be put in this group, especially because it is used with *upon*. The others used — *was*, *give*, *put*, *pour out*, and *fall* — speak of contact but not necessarily of control-type contact.

b. Verbs do not connote control by the evil spirit. In contrast, no verbs used in regard to the evil spirit speak of a similar inner control. *Terrify* shows a strong response on Saul's part, but it does not imply whether the cause came from outside his personality or from within. *In being* and *was*, both from *hayah*, are equally noncommittal, as was noted in respect to this verb in connection with God's Spirit. *Overpower* is used again, once, but it is less evidential for control here because it is used with the preposition *unto* rather than *upon*.

c. Prepositions also connote control by the Holy Spirit. One preposition predominates in respect to God's Spirit: It is *upon* ('al). used twenty-four of the total thirty times a preposition appears. It connotes a more intimate form of contact than the parallel preposition *unto* ('el), and this is in keeping with the idea again of personality control. Also the prepositions *with*, or *in*, both from *be*, are in keeping with the same idea, especially when they are used with the verbs *fill*, *come*, and *give*. Only once does the preposition *unto* occur, which speaks more of the idea of proximity.

d. Prepositions do not connote control by the evil spirit. In contrast once more, the preposition *unto* ('el) is most often used in regard to the evil spirit. It is used three of the four times a preposition is employed, with *upon* ('al) being the other. This one use of *upon* is with the relatively weak verb *was* (*hayah*), which reduces its significance.

	FATHER	SON	HOLY SPIRIT
Old Testament	Presence on Earth: Creation: Gen. 1:26-28 Alter: Gen. 3:16-21 Gen. 15:1-7 Holy of Holies: Tabernacle Ex. 25:21-22 Temple Ez. 5:5-17	Creator Gen. 1:26-28 Redeemer Gen. 3:15 Gen. 12 (Rav. 15 fulfillls) King 2 Sam. 7 Ps. 2	1. Monotheism vs. Polytheism 2. "ruah" 3. Focus of activity: -agent of God's creative will -agent of God's theocratic will -agent of God's moral will -agent of the revelation of God's will
New Testament	Matt. 16:16 John 1:1-2 John 1:14 John 1:18 John 10:30 John 14:9-11 John 17	<div> <div> Creator John 1:1-3 Col. 1:16 Redeemer John 1:14 Rev. 12:9 King Luke 24:13-48 Acts 2:22-26 Acts 4:23-31 Heb. 1:5, 5:5 </div> <div> DEITY OF CHRIST Col. 1, 2 Lord Pre-eminent Complete </div> <div> INCARNATION Phil. 2 Pre-existence Human Incarnation Divine/human exaltation </div> <div> HYPOSTATIC UNION Did Christ die as God-man or Did Christ die as man only. </div> <div> RESURRECTION 1 Cor. 15 Consummation of Incarnation </div> </div>	DIVINE RELATIONSHIPS: 1. H.S. with Son Jn. 14:6-26 Jn. 16:12-15 2. H.S. with Father & Son Jn. 15:21-22 3. H.S. with World Jn. 16:7-11 4. H.S. with Church Luke/Acts

The Holy Spirit in the Old Testament: A Summary

In the Old Testament, "the Spirit of God" is God Himself at work, creating and changing things. In the course of just under a hundred references, the Spirit of God is described as:

1. Molding Creation into shape and giving life to God's creations
(Genesis 1:2; 2:7; Job 26:13; 33:4; Psalms 33:6)
2. Controlling the course of nature and history
(Psalms 104:29, 30; Isaiah 34:16; 40:7)
3. Revealing God's truth and will to his messengers by both direct communication and/or distilled insight
(Numbers 24:2; 2 Samuel 23:2; 2 Chronicles 12:18; 15:1; Nehemiah 9:30; Job 32:8; Isaiah 61:1-4; Ezekiel 2:2; 11:24; 37:1; Micah 3:8; Zechariah 7:12)
4. Teaching God's people through divine revelation (of various sorts) the way of faithfulness and fruitfulness (Nehemiah 9:20; Psalms 143:10; Isaiah 48:16; 63:10-14)
5. Calling for personal response to God - He grants knowledge of God in the Bible's own sense - in the form of faith, repentance, obedience, righteousness, openness to God's instruction, and fellowship with Him through praise and prayer (Psalms 51:10-12; Isaiah 11:2, 44:3; Ezekiel 11:19; 36:25-27; 37:14, 39:29; Joel 2:28, 29; Zechariah 12:10)
6. Equipping individuals for leadership and service (Genesis 41:38, Joseph; Numbers 11:17, Moses; 11:16-29, seventy elders; 27:18, Deuteronomy 34:9, Joshua; Judges 3:10, Othniel; 6:34, Gideon; 11:29, Jephthah; 13:25, 14:19, 15:14, Samson; 1 Samuel 10:10, 11:6, see also 19:20-23, Saul; 16:13, David; 2 Kings 2:9-15, Elijah and Elisha; Isaiah 11:1-5, 42:1-4, the Messiah)
7. Equipping individuals with unique skill and strength for creative achievements (Exodus 31:1-11, 35:30-35, Bezalel and Oholiab; see also 1 Kings 7:14, Hiram, for artistic craftsmanship; Haggai 2:5, Zechariah 4:6, for temple building)

Jesus and the Holy Spirit

(cf. Is. 11:2-3; 42:1)

A. The Spirit was Present at the Beginning of the Messianic Age.

- 1) He filled John the Baptist from conception (Lk. 1:15)
- 2) He was upon, revealed truth to and directed Simeon (Lk. 2:25-32)
- 3) He overshadowed Mary in her virgin conception (Mt. 1:18-25; Lk. 1:35-37)
- 4) Miraculous birth (Lk. 1:35-37)
 - a) Brought human nature into existence
 - b) Insured a sinless human nature

B. The Spirit was present at the Baptism (Mt. 3:16; Mk. 1:10; Lk. 3:22; Jn. 1:32; cf. Is. 61:1)

- 1) Came in the form of a Dove at the inauguration of Jesus's Messianic ministry anointing the Saviour. Spirit comes to empower Jesus' Messianic ministry much like in the O.T.
- 2) Within the Godhead, the Son needs the empowerment of the Spirit to carry out the Messianic ministry (due to His submission to the Father).
 - a) The Spirit's anointing designated Jesus as Israel's Messiah and King.
 - b) The Spirit introduced Jesus to His public ministry (Acts 10:38).
 - c) The Spirit's anointing empowered Jesus for His public ministry (Lk. 4:18).
 - d) The Spirit's anointing was a divine authentication of Jesus.

C. The Holy Spirit filled Jesus (Lk. 4:1; cf. Mt. 4:1; Mk. 1:12).

D. The Spirit was present in initiating the Temptations (Mt. 4:1; Mk. 1:12; Lk. 4:1).

E. The Spirit was active in the Exorcisism of Demons (Mt. 12:25-28).

F. The Spirit anointed Jesus to Preach (Lk. 4:14-21; cf. Is. 61:1-2).

G. The Spirit gave Jesus a Sense of Urgency and Priority (Jn. 9:4).

H. The Spirit gave Authority to Jesus' Teaching (Lk. 4:14-21; Is. 61)

I. The Spirit made it Possible for Jesus to Forget Bodily Needs (Jn. 4:32-34).

J. Jesus Rejoiced in the Spirit's Power (Lk. 10:17-21).

WHY WAS THE SPIRIT NECESSARY FOR JESUS TO CARRY OUT HIS MISSION IF INDEED HE IS HIMSELF GOD IN THE FLESH?

Jesus assumed real humanity when He became incarnate, thus he was no less a man because He was divine. Since humanity has always been dependent on God's Spirit, then Jesus must also depend on the Spirit of God. Yet He was aware of his own authority. This was evident in His teaching, i.e., "Thus I say to you."

Jesus: the Giver of the Spirit

- A. The gospel writers are agreed that Jesus is the unique bearer of the Spirit in whose power He ushers in the Messianic Age, yet these writers also agree that He is the giver of the Spirit in a very unique way - one cannot get the Spirit except through Jesus-but, at the same time, one cannot get to Jesus except through the Spirit.
- B. John promised the baptism of the Spirit through Jesus as early as Mk. 1:8. John 7:39 states that the baptismal work of the Spirit will not come until after Jesus' death (Lk. 24:49).

Jesus and the Person of the Holy Spirit

- A. Jesus is the long awaited anointed Prophet-so His ministry (prophetic) is anointed by the Spirit. Is. 11:2 ff.; 61:1-2; Lk. 4:14-21
- B. He is the Spirit of Jesus. Acts 16:7
- C. Jesus promises to send the Spirit. Jn. 16:7
- D. The task of the Spirit is primarily to universalize the presence of Christ. He is no longer encumbered by physical constraints through the Spirit.
- E. John refers to the Spirit with a masculine pronoun-he personalizes the Spirit.
- F. Jesus promises to send another Comforter (a Comforter besides but like Himself; Jn. 14:16).

Outlining the Activity of the Spirit in the Spread of the Gospel

I. Spirit's Work in Proclamation & Salvation

- A. Paul's proclamation is based of the Spirit's power (1 Cor. 2:1-4).
- B. The Spirit brings power and full conviction (1 Thess. 1:5).
- C. The Spirit acts on behalf of the Son (Rom. 1:1-4; 1 Tim. 3:16).

II. The Spirit is involved in Receiving the Word of God

- A. The Spirit not only draws us to Christ but brings about the Regeneration (Jn. 3:3-8; 1 Cor. 6:17-20).
- B. A person cannot truly respond to the Word of God without the Spirit. The Spirit is involved in enabling the Word.

III. Spirit Universalizes the Mission

- A. At Pentecost we have a reverse of the curse of the Tower of Babel-He brings people together (Acts 2).
- B. He uses the testimony of Believers and the Word of God to advance the Mission (Acts 5:32).
- C. The Spirit drives them out of Jerusalem by persecution (Acts 6:7) and the word of Christ advances.

* The Message and Ministry of the Spirit is Jesus the Christ *

The Spirit's Coming at Pentecost

When the Spirit came in full at Pentecost, there was the inauguration of the Church. With the coming of the Spirit, there was created a quality of life in individuals and the Church that was beyond their own natural powers (Acts 2:41-47). The Spirit came in order to unite believers in an unparalleled manner. The Spirit came as promise, not as law (Joel 2:28-32); as gift, not as challenge; and he came sovereignly, not conditionally. The ministry of the Spirit was and is Christocentric. Acts 1:8 teaches that His power is most evident in our witness to Christ. The Spirit's coming brought, not an emotional frenzy, but a new, sovereign gift of power to the young church. Yet, with the Spirit's coming was the accompanying sign of tongues of fire. (Acts 2). Tongues were not necessary to advance the mission, but to authenticate the mission's message and messengers. Tongues were given to the apostles, they were not sought. The

ultimate purpose of the giving of the Spirit was for enablement of the church's mission which was the spreading of the good news and to exalt the name of Christ.

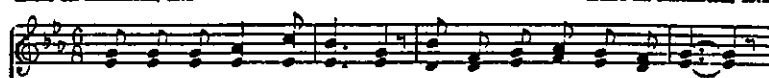
After Pentecost, the Spirit was active in many aspects of the Christian community, but primarily in: 1) preaching, 2) teaching, 3) prophecy, 4) witnessing, 5) bringing joy and guidance to the new community and 6) the continuation of the church's mission. The Spirit was involved in the early church in Jerusalem (Acts 2-5); in the prophetic proclamation of Stephen (Acts 6-7); in the spreading of the gospel to the Gentiles (Acts 10); in the sending out of Paul and Barnabas (Acts 13); and in the establishment of the transition to the church's mature state (Acts 19). The Spirit used various means to advance the new mission. Some of these means included: traces (Acts 10); prophetic word (Acts 11); worship services (Acts 13); church councils (Acts 15); and inner constraint (Acts 16). What is obvious is that the Spirit always remained the unpredictable, mysterious, sovereign third member of the Trinity.

Seal Us, O Holy Spirit



ISAAC H. MERRITT, 1872.

CARSON, 7. 7. & 7. with Refrain


ISAAC H. MERRITT, 1872.




1. Seal us, O Ho - ly Spir - it, Grant us Thine im-press, we pray;
 2. Seal us, O Ho - ly Spir - it, Help us Thy like-ness to show;
 3. Seal us, O Ho - ly Spir - it, Make us Thine own from this hour;


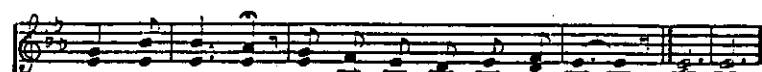
We would be more like the Sav-iour, Stamped with His im-age to - day.
 Then from our life un - to oth - ers Streams of rich bless-ings shall flow.
 Let us be use-ful, dear Mas-ter, Seal us with wit-ness-ing power.




REFRAIN



Seal us, seal us, Seal us just now, we pray; Seal us, O

Ho - ly Spir - it, Seal us for serv-ice to - day. A - MEN.



Pneumatology: Historical and Contemporary

Introduction

"The deity of the Holy Spirit has been a cardinal doctrine of the Christian faith from the beginning. The Arian controversy in the fourth century of the Christian era settled for all time the orthodox doctrine on both the personality and the deity of the Spirit. Arius, who held that the Holy Spirit was a created being, though he adhered originally to the personality of the Spirit later denied both His personality and deity. His views were denounced by his contemporaries, and Arius was branded a heretic. From that day to this, orthodox Christianity has affirmed the deity and personality of the Spirit."

John Walvoord

1. Deviations from the biblical perspective have become popular.
2. They usually have involved a denial of the Spirit's divine personality.
3. They have not been as prominent as in Christology.
4. Contemporary denials are often related to process thought (process theology) and new age ideologies.

I. Pneumatology in Historical Perspective

1. Modalistic Monarchianism (1 person/3 modes)

- A. Noetus - said, "this one person is divided by name, but not according to substance.
- B. Sabellius (Patripassionists) - by the incarnation the Father is subjected to suffering. Such are those called patripassionists (Passion of the Father).

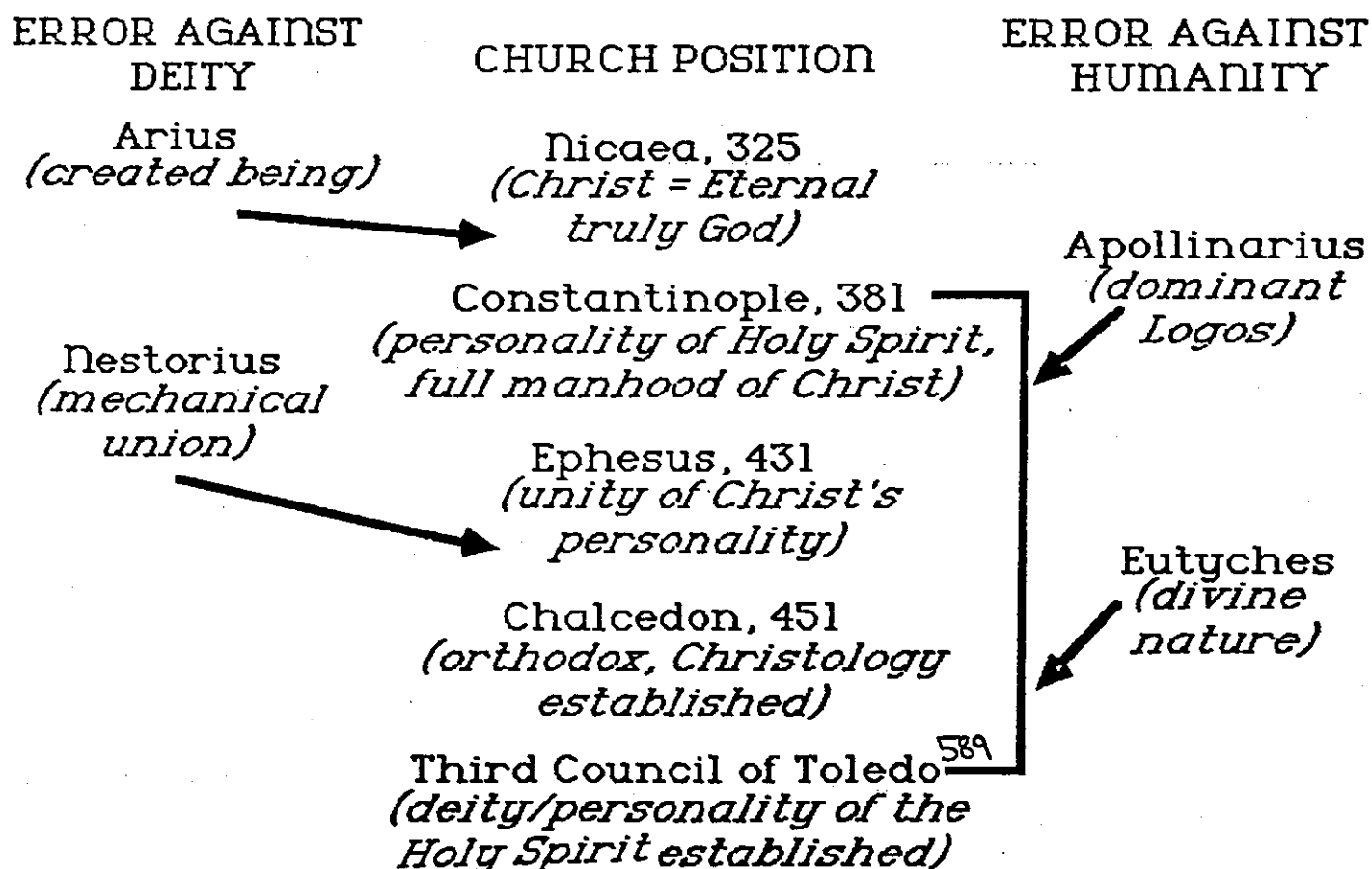
2. Macedonius, Bishop of Constantinople (341-60)

- A. Emperor Theodosius issued an edict requiring all subjects of the empire to adhere to the orthodox, Nicene (A.D. 325) view of the Trinity contra Apollinarius and Macedonius. He summoned a council of Eastern bishops to implement the decree (150 present).
- B. As soon as it was apparent that the bishops would have to accept the Nicene Creed the thirty-six Macedonians withdrew.
- C. The Decree of the Council states: "We believe in the Holy Spirit, who proceedeth from the Father; who with the Father and the Son together is worshipped and glorified ...", it affirmed the deity of the Spirit but did not finalize the relationship of the Spirit to the Father and the Son which led to the "filioque" issue.

3. Synod of Toledo (589) - Filioque Synod

- A. The orthodox, trinitarian position of the Western half of the church was finalized under the influence of Augustine at this synod, which was called to commemorate the rejection of Arianism by the Visigothic Church of Spain.
- B. Augustine added the filioque clause ("and the Son") to the decree of Constantinople (A.D. 381), " ... who proceeded from the Father and the Son ..."
- C. The Western wing of the church thereafter insisted upon the deity and personality of the Holy Spirit as coequal, coessential and consubstantial with the Father and the Son, who nevertheless is distinct in personality and subordinate in function.
- D. Eastern Church rejected this decision and today holds only to Procession from the Father.

Christology and Pneumatology in the Conciliar Period (the resolution of trinitarian relationships)



II. Pneumatology in Contemporary Perspective

1. Pneumatology and Process Theology

A. Major personalities

1. A. N. Whitehead, 1861-1947 Process & Reality
2. John B. Cobb, Jr., God & the World (1969)
3. Charles Hartshorne, The Divine Relativity (1948)
4. Norman Pittenger, Holy Spirit (1974); The Divine Triunity (1977)

B. History of Process Theology

1. Process thought can be traced to Greek philosophy, notably Heraclitus, a pre-Socratic.
2. It distinguishes between Being vs. Becoming -- emphasizing a contingent, evolving world of Becoming by pursuing the idea of evolutionary Becoming to its logical extreme. The only absolute is relativity (all is in flux).
3. Whitehead - the University of Chicago was its primary dissemination point.

C. Emphases of Process Theology

1. Reality (or life or existence) is an evolving experience of Becoming in which life-force creatively synthesizes experiences into higher realities and opportunities.
2. God is not the absolute, moral Creator of theism, who has been a deistic, unrelational idol. He is the life-force who is "becoming" and emerging in process like everything else.
3. He is its loving purpose and order (realities).
 - a. He is the essence of existence and evolves with it in a reciprocal relationship (it affects him as much as he affects it). He is thus pan-en-theistic he does not equal all things (pantheism), but all things occur in him.
 - b. Man and God experience together a pervasive, evolutionary flow to fulfillment.
 - c. The Christian "model" of the Trinity is merely its experience of reality, and it is no more valid than any other religion, since the process of life cannot be objectively formulated.
4. Christ is different in degree rather than kind (He is a man in whom God worked, thus a symbol of divine activity in and through a man).
 - a. Jesus' "uniqueness" consists merely in his clear example of the loving, logos experience, the "divine" source of purpose working through "human" process in creative transformation.

- b. Jesus is not 'divine,' since all religious figures have shared his loving creativity.
- 5. The Holy Spirit is elevated human spirit.
 - a. Cobb emphasizes two persons, Christ as creative love and Spirit as responsive love. Their unity in one "deity" is Father.
 - b. Pittenger refers to divine source of loving life-process (Father), divine self-expressive example of love (Jesus), and divine self-responsive movement toward love (Spirit). Thus, Christ is a divine example for humanity and the Spirit is divine activity through human spirit.

D. Errors of Process Theology

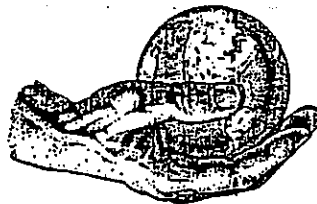
1. Process thought has confused the Judeo-Christian God (personal and historical) with the Greek's (esp. Aristotle) unmoved Mover, thus their reaction to "a deistic, unrelational idol," and/or the God of eastern Pantheism.
2. God as life-force in this thought has lost a meaningful identity. He is an "it" rather than a "thou."
3. Advocating the total relativity of extreme evolution, process thought can ultimately say nothing about God. It only affirms its experiences of life.

SEVEN MAJOR WORLD VIEWS

Theism: A World Plus
an Infinite God

Atheism: A World
Without God

Pantheism:
A World That Is God

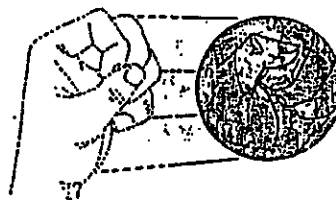
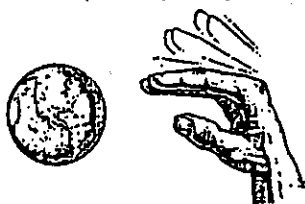


Deism: A World On
Its Own Made by God

Finite Godism:
A World With
a Finite God

Panentheism:
A World In
God

Polytheism:
A World With
Many Gods



2. Pneumatology and Liberation Theology (Process Thought and its revolutionary social/political implications)

Major personality - Jurgen Moltmann (1926 - Tübingen)

1. His writings
 - a. The Theology of Hope
 - b. The Crucified God
2. His thought
 - a. God is the living force of history and the power of love which encompasses and will transform reality. Reality is his presence, and the hope of the future is his essence.
 - b. The death of Christ is the supreme example of God's identification with the poor and oppressed, and in his resurrection he is the exemplar of one who is committed to the potential of the future. Through Christ's death and resurrection man is made aware of his messianic possibilities.
 - c. The Spirit is the illumination of these possibilities for social transformation.
 - d. The church is the agent of compassionate love (through revolution if necessary) to the oppressed of the world, through which a utopian, social reconciliation will take place.
 - e. From Moltmann one can move easily to the "Theology of Liberation" of Gustavo Gutierrez (Latin Liberation) and James Cone (Black Liberation).

III. Concluding Observations

Process thought seeks to:

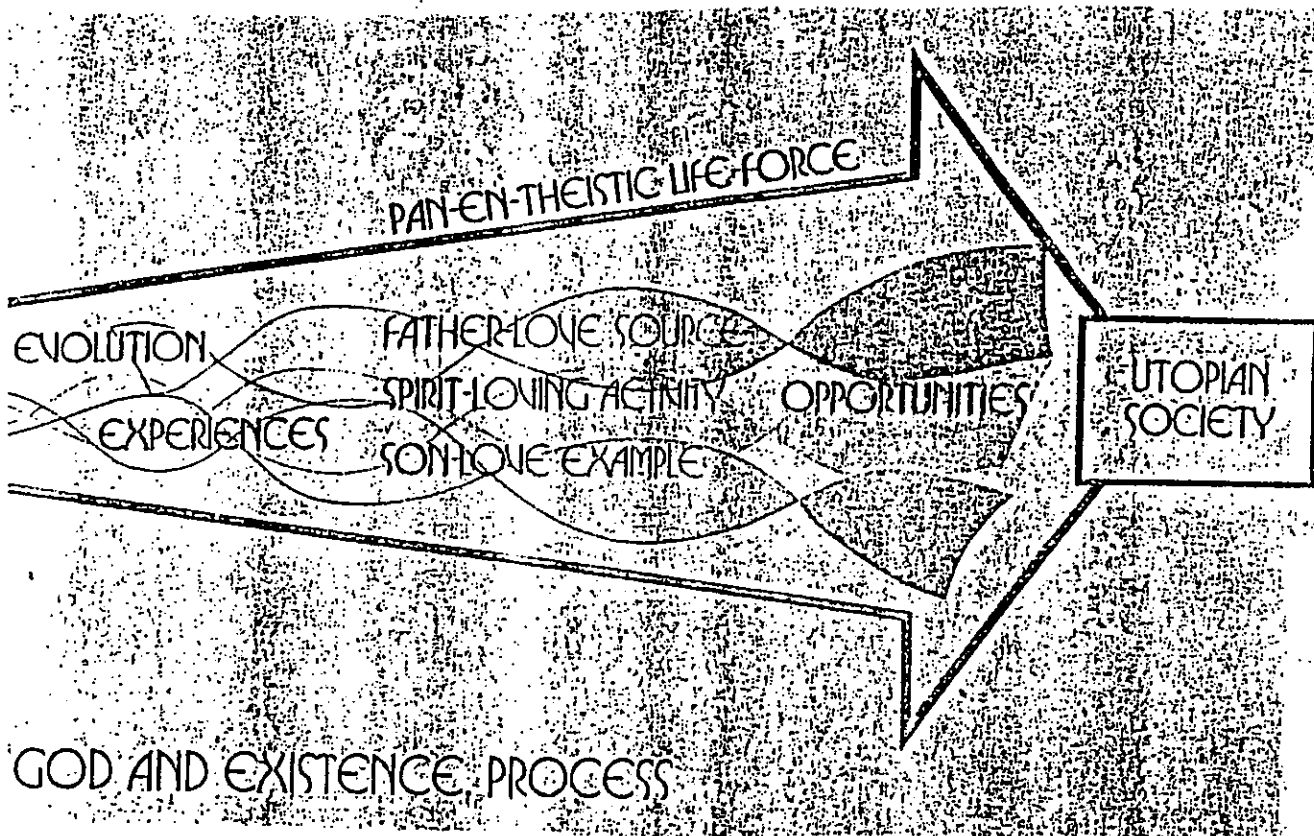
1. Emphasize ethical reevaluation in behavior
 2. Emphasize doctrinal reexpression in thought (all to accord with the evolutionary view of life)
-
1. Man (anthropology)
 - A. Ecumenistic in affiliation (including all)
 - B. Syncretistic in thought (blending all)
 - C. Relativistic in outlook (judging none; freedom with absence of absolutes)
 2. Existence (cosmology and epistemology)
 - A. Naturalistic (blending of divine with creation)
 - B. Humanistic (blending of divine with human)
 - C. Secularistic (blending of divine with society)

The tendency has been to interpret the Holy Spirit as:

1. A subordinate being (historical)
2. Elevated human spirit (contemporary)

Two observations in conclusion

1. These views contradict and deny biblical trinitarianism as biblically and historically presented.
2. These views deny God's personal involvement in history through the Spirit in transforming the world according to His creative will and redemptive purpose. (God's imminence is affirmed, but his transcendence and holiness is denied).



BIBLICAL BASIS FOR THE DOCTRINE OF THE TRINITY

"The Lord our God is one Lord" (Deuteronomy 6:4)

The BEING of God who/what HE is (attributes)	FATHER	SON	HOLY SPIRIT
DEITY	Rev. 21:3-7	John 1:1	Acts 5:3-4
SELF EXISTENCE	Ex. 3:14-15	John 8:58	Gen. 1:2
ETERNITY	Ps. 90:2	John 17:5	Heb. 9:14
OMNISCIENCE	Jer. 17:10	Matt. 9:4	1 Cor. 2:11
OMNIPRESENCE	Jer. 23:24	Matt. 28:20	Ps. 139:7
OMNIPOTENCE	Ps. 62:11	Heb. 1:3	Job 33:4
GOODNESS	Rom. 2:4	Eph. 5:25	Neh. 9:20
HOLINESS	Lev. 11:44	Acts 3:14	John 14:26
ABSOLUTE TRUTH- FULNESS	John 7:28	Rev. 3:7	1 John 5:6

The WORKS of God what He has done and is doing	FATHER	SON	HOLY SPIRIT
CREATION	Ps. 102:25	Col. 1:16	Gen. 1:2
INSPIRATION	2 Tim. 3:16	1 Peter 1:10-11	2 Peter 1:21
BIRTH OF CHRIST	Gal. 4:4	Heb. 10:5	Luke 1:35
SALVATION OF BELIEVERS	John 1:13	John 1:12	John 3:5-8
INDWELLING OF BELIEVERS	Eph. 4:8	Col. 1:27	1 Cor. 6:19
PROTECTION OF BELIEVERS	John 10:29	John 10:28	Eph. 4:30
PRESENCE FOR WITNESSING	2 Cor. 3:5-6	1 Tim. 1:12	Acts 20:28

Historical and Contemporary Deviations in Pneumatology: A Summary

Historical Deviations

Modalistic Monarchianism -	First known heresy to deny the personality of the Holy Spirit. Maintained that God is only 1 person having threeness only in names and manifestations (i.e. modes).
Macedonius, Bishop of Constantinople- (ca. 362)	Denied true identity of the Holy Spirit (Holy Spirit is not coessential). The Holy Spirit is a subordinate being in service to God on the level of the angels (cf. with Arius).
Synod of Toledo- (589)	Finalized the orthodox doctrine. Affirmed the full deity of the Spirit.

Contemporary Deviations

Process Theology -	Whitehead, Cobb, Griffin, Hartshorne, Pittenger. Based in Heraclitus, its primary dissemination point is the University of Chicago. The Holy Spirit is elevated human spirit in its promotion of universal life through the improvement of society and environment. Spirit is divine activity thru human spirit.
Liberation Theology -	Jurgen Moltmann. The Spirit is the illumination of possibilities for social transformation.
Overview -	The tendency has been to interpret the Holy Spirit as a subordinate being (historically) or as elevated human spirit (contemporary).

"Thematic emphases" of Pneumatology in the Old Testament:

Overall emphasis is upon the Spirit as the personal focus in activity of our omnipotent and omnipresent God.

1. Agent of God's creative will - Spirit as life giver (Gen. 1:2) and life sustainer (Isaiah 40:13).
2. Agent of God's theocratic will - emphasis upon God's recreation of the earth thru nation of Israel and the Spirit's enabling power.
3. Agent of God's moral will - restraint of sin; condemnation of sin.
4. Agent of revelation of God's will - e.g. ministry to Balaam and the prophets.

Distinctions between Old Testament and New Testament Pneumatology:

The Holy Spirit did have an important ministry in the Old Testament but it is distinguished from that of the New Testament in that it was selective, temporary (as opposed to eternal indwelling), and particular to certain individuals rather than universal for all people.

Dear Pastor,
 I wish you would
 tell some jokes in church.
 Even God likes
 to laugh!

Your Friend,
 Stewart
 Age 11
 Richmond

THEOLOGY OF THE HOLY SPIRIT

(An Historical Summary)

Emphasis upon the Holy Spirit has been evident at the following times in Christian history:

Pentecost (Acts 2); fulfillment of Joel 2
 Corinth (1 Corinthians); gifts and their abuse
 Montanists in the second century; they were an apocalyptic, schismatic group (Tertullian)
 Tertullian in the early third century
 Origen in the third century: NO
 Chrysostum in the fourth century: NO
 Augustine in the fifth century: although charismatic gifts were practiced in the fifth century, Augustine believed the more spectacular ones were restricted to biblical times
 Luther, Calvin, Zwingli in the 16th century: NO
 Anabaptists in Germany in the 16th century: YES
 Jansenists in France in the 17th century: YES
 Shakers in England and American in the 18th century: YES
 Puritans in the 17th and 18th centuries in England and American: NO
 Irvingites in 19th century England and America: YES
 Joseph Smith and Mormons in the 19th century in America: YES

In the 20th century, the history of charismatic Christianity in American looks something like this:

1900 Charles Parham, Bethel Bible College in Topeka, Kansas; spread from Texas-Florida
 1905 Azusa Street Revival in L.A.: Apostolic Faith Gospel Mission
 1950's Development of the Full Gospel Business Men's Fellowship
 1950's Entered mainline denominations
 1962 Entered university ministries - IV work at Yale (glossa Yalies)
 1964 Princeton Seminary
 1966 Duquesne University in Pittsburgh
 1967 Notre Dame University; Ralph Martin, RC charismatic leader
 1960's Ralph Wilkerson develops Melodyland Christian Center, Anaheim, CA
 1960's David Wilkerson and Nicky Cruz - Teen Challenge
 1970's Melodyland Schools most influential charismatic institutions
 1980's Roberts, Bakers, Hinn and Prosperity Theology
 1990's Toronto Laughing Revival and the Vineyard/Third Wave Movement

The influence of all of this has produced a new awareness of the Spirit in the life of the evangelical church. There have been numerous abuses. On the positive side, it has led to a new emphasis upon body life, spiritual gifts, and a prayer for renewal in the church.

Names and Emblems of the Holy Spirit

"An examination of the Scriptural revelation on the Holy Spirit will indicate that He is nowhere assigned a formal name, such as we have for the Second Person, the Lord Jesus Christ, but is rather given descriptive titles, of which the most common in scripture and in ordinary usage is the Holy Spirit. As His person is pure spirit, to which no material is essential, He is revealed in the Scriptures as the Spirit. The descriptive adjective holy is used to distinguish Him from other spirits which are creatures."

John F. Walvoord

"The Son of God was named by the angel before He was conceived in the womb: 'Thou shalt call his name Jesus, for He shall save His people from their sins.' Thus He came, not to receive a name, but to fulfill a name already predetermined for Him. In like manner was the Holy Ghost named by our Lord before His advent into the world: 'But when the Paraclete is come, Whom I will send unto you from the Father.' This designation of the Holy Spirit here occurs for the first time—a new name for the new ministry upon which He is now about to enter."

A. J. Gordon

I. Introduction

Oswald Sanders notes, concerning the Holy Spirit,

"In the ninety passages in the Old Testament which directly refer to Him, eighteen different designations are employed. These fall roughly into three groups: 1) Those defining His relationship to God, e.g., "Spirit of God", 2) Those defining His own character, e.g., "Holy Spirit", 3) those designating His operations on men, e.g. "Spirit of Wisdom".

A much fuller and richer revelation of the Holy Spirit is to be found in the New Testament than in the Old, a fact reflected in the two hundred and fifty-four references to, and thirty-nine different designations of the Spirit. These titles 1) Express His relation to the Father and Son, e.g., "Spirit of your Father", and "Spirit of Christ", 2) Affirm His own essential deity, e.g., "The Lord the Spirit:", 3) Reveal His own essential character, e.g., "Holy Spirit", 4) Define His relation to those He has regenerated, e.g., "Spirit of Truth".

Sanders goes on to point out that seven emblems are employed in Scripture to illustrate different aspects of the Spirit's person and work. Enns adds an eighth, and combined they portray the marvelous and multifaceted ministry of the third person of the Trinity.

II. Emblems of the Spirit

- 1) Fire - Representing the holy presence of God. Emphasis is upon his power and just judgment, even His purifying activity in the life of a believer (Is. 4:4; Acts 2:3).
- 2) Wind - He is mysterious and invisible yet powerful, especially in the work of regeneration (Jn. 3:8).
- 3) Water - This emphasizes His refreshment, fullness, satisfaction and cleansing activity. He is life-giving and thirst-quenching (Jn. 7:37-39). The idea of eternal life is also communicated here (Ez. 36:25-27; Zech. 14:16-21).
- 4) Dove - Present in all four gospels, the image is one of cleanliness, purity and peace. Gentleness and calm are also ideas conveyed (Mt. 3:16; Mk. 1:10; Lk. 3:22; Jn. 1:32; cf. Mt. 10:16).
- 5) Seal - The Spirit is represented under the emblem of a seal in three passages: "In whom having also believed, ye were sealed with the Holy Spirit." "Grieve not the Holy Spirit of God where by ye are sealed." "God hath also sealed us and given the earnest of the Spirit in our hearts." This sealing is not some emotion or experience granted at some moment of High Christian experience. (Eph. 1:13; 4:30; 2 Cor. 1:22). The seal is nothing less than the presence of God's Spirit in the believer.

Primary in this metaphor are the ideas of possession and protection; God's rightful ownership of us.

- 6) Earnest or Pledge - This signifies partial payment of a total obligation (Eph. 1:13-14). God's initial gift of the Holy Spirit is a solemn guarantee and is like the first installment of our inheritance, the assurance that our redemption will be fully accomplished. It is therefore a beautiful symbol of the believer's security.
- 7) Oil - The emblem appears in all the offerings of the priesthood and tabernacle. It occurs in the very name of Christ, but is not in every case a prefiguration of the work of the Spirit. The immediate references to the Spirit under the emblem of oil may be gathered from the five passages in which He is spoken of as the anointing. Three of these (Lk. 4:18; Acts 4:27; 10:38), refer to the anointing of Jesus, and the other two (1 Jn. 2:20, 27; 2 Cor. 1:21) refer to the Holy Spirit as a "chrisma", an anointing for the believer. The Holy Spirit illumines Christ to us, extending gladness and joy into our hearts.

OIL AS A TYPE OF THE SPIRIT	
Significance	Scriptures
Spirit given for ministry.	Exodus 40:9-16 and Acts 1:8
Spirit illumines.	Exodus 27:20-21 and 1 John 2:20
Spirit cleanses and sanctifies.	Leviticus 8:30; 14:17 and Romans 8:2-3

- 8) Clothing - (1k. 24:49), The idea speaks of our passivity and God's activity. The Spirit's coming upon us is to empower us for life and witness.

"Thou the anointing Spirit art, who dost thy sevenfold gifts impart, Thy blessed unction from above in comfort, life and fire of love."

III. Names or Titles of the Spirit

TITLES OF THE HOLY SPIRIT		
Title	Emphasis	Citation
One Spirit	His Unity	Ephesians 4:4
Seven Spirits	His perfection, omnipresence, and completeness	Revelation 1:4; 3:1
The Lord the Spirit	His sovereignty	2 Corinthians 3:18
Eternal Spirit	His eternity	Hebrews 9:14
Spirit of Glory	His glory	1 Peter 4:14
Spirit of Life	His vitality	Romans 8:2
Spirit of Holiness Holy Spirit Holy One	His holiness	Romans 1:4 Matthew 1:20 1 John 2:20
Spirit of Wisdom Spirit of Understanding Spirit of Counsel Spirit of Knowledge	His omniscience, wisdom, and counsel	Exodus 28:3 Isaiah 11:2
Spirit of Might	His omnipotence	Isaiah 11:2
Spirit of Fear of the Lord	His reverence	Isaiah 11:2
Spirit of Truth	His truthfulness	John 14:17
Free Spirit	His sovereign freedom	Psalms 51:12
Spirit of Grace	His grace	Hebrews 10:29
Spirit of Grace and Supplication	His grace and prayerfulness	Zechariah 12:10

SPIRIT OF THE LIVING GOD

LEON MORRIS

INTER-VARSITY PRESS

London: 1960

BLASPHEMY AGAINST THE HOLY SPIRIT

There is a saying of Jesus, reported in all three Synoptic Gospels, in which blasphemy against the Spirit is regarded as the most heinous of all sins (Mt. xii. 31f.; Mk. iii. 28f.; Lk. xii. 10). All three agree that this is the most serious of all sins, and Matthew and Luke specifically say that it is worse than blasphemy against the Son of man.

This saying has caused a great deal of difficulty to very many, so that it may be as well to say a little about it. The sin is not closely defined, but it is plain that Jesus does not refer to the uttering of a few idle or slanderous words only. Blasphemy may be in act, as well as in word. Jesus is referring to a whole attitude of life. Matthew and Mark tell us that the occasion of the saying was an accusation by the opponents of Jesus that He cast out devils by the prince of the devils. In other words, they deliberately ascribed His deeds of mercy, deeds done in the power of the Holy Spirit, to an evil agency. They chose to call good, evil. To take up this position was to reject all that Jesus stood for. Moreover, as the Spirit is especially characteristic of the new life Christ came to bring, to sin against the Spirit in this way means to reject that new

life.¹ Bavinck speaks of this sin as 'a sin against the Gospel in its clearest revelation', a sin which consists 'not in doubting or simply denying the truth, but in a denial which goes against the conviction of the intellect, against the enlightenment of conscience, against the dictates of the heart; in a conscious, wilful and intentional imputation to the influence and working of Satan of that which is clearly recognized as God's work, i.e. in a definite blasphemy of the Holy Ghost, in a wilful declaration that the Holy Ghost is the Spirit from the abyss, that truth is a lie, and that Christ is Satan himself'.² It is important to be clear on this. There is an attitude of life that rebels against what the Spirit reveals, that calls good evil, that turns its back on the highest and best. It is a persistent rejection of the Spirit of God. It is a solemn and searching thought that if this is a man's attitude, there is no forgiveness for him.

For our present purpose the emphasis must be on the place that the saying gives to the Spirit. If to blaspheme Him is to commit the unforgivable sin, if to blaspheme Him is worse than to blaspheme the Son of man (whom Christians hold to be certainly divine), then clearly the Spirit is God. Nothing less will meet the situation.

A confirmation of the high place that this gives the Spirit is to be seen in other sayings which concern the Spirit and the Son. Thus early in Jesus' ministry we are told that 'the Spirit driveth him forth into the wilderness' (Mk. i. 12), which on any showing does not make the Spirit less than the Son. Similarly the descent of the Spirit upon Jesus at the beginning of His ministry, and His quotation from Isaiah in the synagogue at Nazareth ('The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor', Lk. iv. 18), combine to emphasize that the earthly ministry was in the power of and under the guidance of the Spirit. If we think of Jesus as divine, then the conclusion is inescapable: we must think of the Spirit also as divine.

¹ This is important. Sometimes one meets troubled souls who feel that some word or words they have spoken, or some particular action they have done, constitutes the unforgivable sin. But it is a whole attitude that is in question, nothing less. Alan Richardson reminds us that 'to reject the inbreaking Aeon (the Kingdom of God) and to dismiss the signs of its arrival—such as the exorcisms which demonstrate the overthrow of Satan's counter-kingdom—as the work of Beelzebub, is to reject the salvation which God is bringing and is in fact to be guilty of unforgivable sin against the New Age' (*An Introduction to the Theology of the New Testament*, London, 1958, p. 108). This, and not some smaller thing, is the blasphemy of which Jesus speaks.

² Cited by N. Geldenhuys, *Commentary on the Gospel of Luke*, London, 1952, p. 352. Geldenhuys goes on to say, 'Using Platonic terminology, we may call it "the lie in the soul"'.

Chapter Thirteen

SINS AGAINST THE SPIRIT II

THE CHARGE BY
THE PHARISEES
MATT. 12:24

IN CHRIST'S AUTHORITY TO
CAST OUT DEVILS WAS FROM
BEELEZEBUB

THE REPLY
BY CHRIST
MATT. 12:31, 32

1. IF THAT WERE SO, THEN
SATAN WOULD BE DIVIDED
AGAINST HIMSELF.
2. CHRIST IS TAKING
"GOODS" AWAY FROM
SATAN AND GIVING THEM
TO GOD.

THE SEVERITY
OF THE CHARGE
MATT. 12:25-30

THE PHARISEES
ATTRIBUTING THE WORKS
OF GOD TO SATAN WAS
BLASPHEMY AGAINST THE
HOLY SPIRIT

"For myself I feel, as surely many a Christian does, how very much easier it is to say what this great acme and last development of sin is not than what it is. Whatever it is, it is always and for ever true that the man who as a fact comes repentant to the feet of Christ for pardon finds it. And whatever it is, the Saviour's own words of warning surely imply that it is not, so to speak, a terrible accident of the sinful soul's action, but a development, the result of a process, the outcome of a deliberately-formed condition..."

"Meanwhile let us take heed, watching and praying, not to grieve the Spirit of love and holiness. It is better to be dismayed than to presume. But it is best of all most reverently to trust."

H. C. G. MOULE

"To sin against God under the law was a serious matter. The sin against Jesus Christ in human form was yet more serious (John 15:22); nevertheless the Son in His humility presented Himself in visible form to men; to repulse Him was still pardonable. But to resist the Spirit who glorifies Him and who gives rise within our hearts to an unmistakably clear conviction is an act of wilful sin, willingly and deliberately shutting the door in the face of God. The work of the Spirit, seeking to place within us the Saviour's presence, is the final issue in God's plan for us. If man rejects it and maintains his stubbornness, God can do no more for him; He cannot save him in opposition to his will."

RENE PACHE

Blasphemy Against the Holy Spirit

1/ Continued attitude

2/ Verbal action

3/ Sin and act of

Full knowledge

4/ Willful disregard for God's mercy and grace

* It is to ascribe

to Satan the works of the Holy Spirit

* It's root cause is rebellion and unbelief

* It cannot be committed by a Christian!

The third view which we present seems to accord more with the tenor of Scripture. We will endeavour to reach a conclusion by asking and answering several relevant questions.

What is it to Blaspheme?

Blasphemy is contempt or indignity offered to God. It is to revile, slander, speak lightly or amiss of sacred things or Persons. It is a sin not of the lips alone, but issues from the heart. The same word is translated elsewhere as "evil-speaking".

Why is Blaspheming the Spirit more serious than Blaspheming the Son of Man?

Surely not because there is any greater sanctity in one Person of the Godhead than in another. It should be noted that Jesus extended forgiveness for every other sin, however grave, even for blaspheming Himself, the Son of Man. Wherein lies the difference, since both are God? It appears to lie here. Our Lord does not here use the title "Son of God" of Himself, but "Son of Man". The Son of Man is God veiled in humanity, God incarnate, God in humiliation. The Holy Spirit is God in majesty. It was against Jesus as Son of Man the Pharisees had blasphemed, for they explicitly refused to accept His claim to be Son of God.

Paul acknowledged that he had blasphemed the Son of Man, but he received forgiveness because he "did it ignorantly in unbelief". There is a marked difference between slandering the Son of Man in His veiled condition, and slandering Him after the Holy Spirit, the Gift of His exaltation, had completely vindicated His claim to deity. Many who doubtless had spoken evil of Jesus in the days of His flesh, when they received the fuller light of the Holy Spirit on the day of Pentecost, became His ardent disciples.

In the midst of the most explicit and comprehensive offer of pardon in all Scripture, there is indicated one fatal exception: "He that shall blaspheme against the Holy Spirit hath NEVER forgiveness," and Matthew adds, "neither in the world to come".

What is this unpardonable Sin?

The views of some noted Bible scholars are of interest.

"Constant and consummate opposition to the influence of the Holy Spirit, because of a deliberate preference of darkness to the light."

A. H. PLUMMER

SINS AGAINST THE SPIRIT II

III. Blaspheming the Holy Spirit

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Spirit shall not be forgiven unto men. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, neither in this world, neither in the world to come."

Matt. 12:31, 32

If the seriousness of a sin is measured by the reach of its consequences, then none is more serious than blasphemy of the Holy Spirit. The subject is confessedly difficult, and extreme dogmatism would be unwarranted, but its great importance demands an attempt to discover the nature of this sin, which, it would appear, irrevocably seals the fate of the one who commits it.

Under the old economy, blaspheming the name of God incurred the death penalty. In the new dispensation, the blasphemy of the Holy Spirit remains the one unpardonable sin. It is the view of some that the sin was that of charging Jesus with doing His miracles through Satanic power, and not through the Holy Spirit. It could therefore be committed only so long as our Lord was on earth, and was in fact committed by the Pharisees in their blasphemies.

This view however, does not satisfy all the facts of the case. Christ did not affirm that the Pharisees had committed this sin. That they had blasphemed the Son of Man was true, and He was warning them not to take the further fatal step of blaspheming the Spirit.

Others, following St. Augustine, advocate the simpler view that all who are finally impenitent, having rejected the offer of God's grace, are guilty of this sin. While this view answers many of the problems involved, it does not explain Christ's statement that there would be no forgiveness for them, either in this world, or in the world to come. It is apparently a sin that can be committed at any time during life, but final impenitence cannot be determined until death.

"In order to it, there needs the concurrence of great and God-given light upon good and evil, sin and salvation with a resolved, deliberate and matured hostility and repulsion on the part of the will; a personal hatred of recognized, eternal holiness."

H. C. C. MOULE

"A combination of clear intellectual knowledge of the gospel, with deliberate rejection of it and wilful choice of sin; the union of light in the head and hatred in the heart."

J. C. RYLE

"A persistent and continuous attitude of deliberate and wilful sin against light, maintained in the face of all God's efforts to bring about a change."

W. H. G. THOMAS

"The full personal rejection of all the moral demand which the Holy Spirit makes through the conscience."

L. H. CURTIS

It will be noted that these scholars are in essential agreement on the following points:

It is not a sin of ignorance, but a sin against spiritual knowledge and light. God has not set a mysterious line over which one may unwittingly cross.

It is not an isolated act, but a habitual attitude, a sin in character, crystallized in opposition to God.

It is a sin of the heart, and not merely of the intellect or tongue—not an unbidden thought or unpremeditated word.

It is a sin committed in wilful resistance to the strivings of the Spirit, a sin of presumption.

Who is Guilty of this Sin?

Many who harbour morbid fears of having committed this sin—and they are very many in number—should find comfort in the foregoing considerations. If this sin is, as we believe it to be, a wilful and persistent closing of the eyes against the light and the ears against the truth, then the fact that one is distressed at the thought of having committed it is clear proof that he has not done so. Had the sin been committed, there would have been a cessation of sensibility, a spiritual deadness and indifference. Conscience would be seared and unresponsive, and the Spirit's strivings silenced.

If a person persistently continues in resistance to the Spirit,

it is God Who in turn hardens their heart, by withdrawing the gentle strivings of the Holy Spirit. Belief then becomes impossible. Then they could not believe, because that Esaias said again, He hath blinded their eyes and hardened their hearts; that they should not see with their eyes, nor understand with their heart, and be converted, and I would heal them."

But this condition must be distinguished from backsliding. A true child of God may backslide and commit grievous sin. He will, however, despite his sins and failures, give proof of his possession of the divine life by sooner or later returning to his Saviour in contrition and confession.* Those who are deeply convicted of their sin and have a sincere desire to return to the Lord, give evidence by these very facts that they are not guilty of this sin, for they are clear marks of the working of the Holy Spirit.

Why is there no Forgiveness for this Sin?

Is it because there is not sufficient virtue in the blood of Christ to cleanse it? Is it because God is capricious? Assuredly not. There must always be two parties to forgiveness—the forgiver, and the one needing forgiveness. If the one who has sinned obstinately refuses to be forgiven, what more can God do? For His Spirit to continue to strive would only increase the responsibility of the sinning man to no purpose. The sin is unforgivable, because it rejects forgiveness, and for such there is no further provision. It is unforgivable, because it is "an eternal sin," and its punishment unending, because the sin is unending.

Concerning the unpardonable sin, Dr. Joseph Parker said, "Explanations of this mystery there are probably none. It best explains itself by exciting a holy fear as to trespass." Any who have not yet responded to the wooings of the Spirit, should cease to gamble on the goodness of God, and yield to Him at once.

REFERENCES

1. Lev. 24:15-16. 2. Matt. 12:24. 3. Matt. 15:19. 4. Eph. 4:31.
5. Matt. 12:24. 6. 1 Tim. 1:13. 7. John 12:39, 40. 8. 1 John 1:9.
9. Mark 3:29 RSV.

New Testament writers focus on the saving distinctives of the Spirit's new covenant ministry, which are these:

The definitive revelation of Christ and the truth about him to and through themselves

The illuminating of human hearts to receive and respond to this revelation

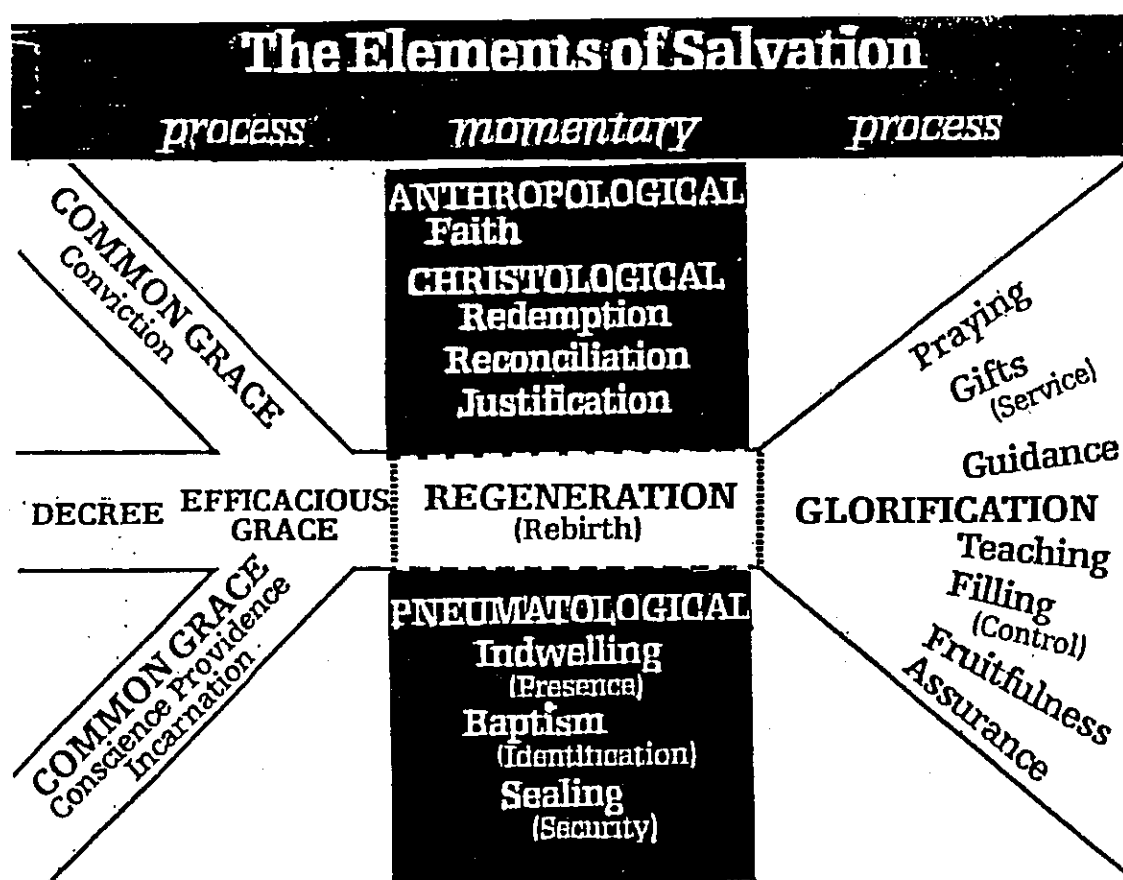
The new birth, whereby we sinners are quickened to trust Christ as our sin bearer and baptized—that is, initiated and introduced—into Christ's body, in which we become living limbs (see John 3:3-15; 1 Corinthians 12:12, 13)

The Spirit's witnessing to the fact that we are Christ's forever by giving us foretastes of heaven's joy

His sanctifying transformation of us into Jesuslikeness of character

And his fitting the saints for service and actually putting them into it by showering upon them spiritual gifts

In the Spirit's new covenant ministry, according to the New Testament, the glorified Christ is shown, known, loved, served, modeled, and expressed throughout.



THE HOLY SPIRIT AND HIS WORK IN THE SALVATION OF THE BELIEVER

Introduction

The Holy Spirit is intimately involved in the salvation of the individual believer and of the collective Church, the body of Christ.

To summarize, we will discover that the Spirit participates in and/or does the following:

I. He is involved in the PROCESSES BEFORE salvation:

1. participation in God's eternal decree (including election).
2. the common grace of conviction.
3. the common grace of conscience.
4. the common grace of providence.
5. efficacious grace.

II. He is involved in the MOMENT OF salvation: (regeneration (Godward)/conversion (manward))

1. He indwells, providing the believer with the internal presence of God.
2. He baptizes, placing the believer in and identifying the believer with Christ and with the body of Christ.
3. He seals, providing the believer with eternal security of salvation.

III. He is involved in the PROCESS AFTER salvation: (active in sanctification)

1. prayer.
2. gifts for Christian service.
3. guidance.
4. teaching and instruction, edification and correlation.
5. filling.
6. fruitfulness.
7. assurance.

THE SPIRIT'S WORK IN THE VARIOUS ELEMENTS OF SALVATION

It is clear that soteriology and pneumatology are intimately connected. We should also note the contributions which Christology makes to this theme (incarnation, redemption (atonement), reconciliation, justification) and also those of anthropology (faith and repentance).

The end result of these various salvific processes is regeneration, new life imparted by the Spirit as the agent of God's creative will-the Life-Giver.

Definition: Regeneration ("conversion") is "the momentary, instantaneous work of the Spirit which effects salvation and imparts a new capacity-nature (Spirit-life) to live a godly life (Titus 3:1-5; Jn. 3:5-8)."

Regeneration comes from two Greek words which mean "to be born again" (Palingenisa, palin "again" and genesis "birth" cf. Titus 3:5). Also note "born again" in John 3 (gennathe anothen; "birth again" or "birth from above").

We should note that regeneration is thus a work of God. The human side to salvation we call conversion.

Notice importantly, that salvation is a process, though it centers upon (but by no means ends at) a momentary crisis of regeneration.

I. The Spirit in the PROCESSES BEFORE salvation.

1. The Spirit participates in God's eternal decree (Eph. 1:3-5).

From eternity, God has predestined believers "according to the pleasure of His will," and since the Holy Spirit is God, He is involved in this wilful election of some to salvation.

Notice further the purpose of this election: "that we should be holy and blameless before Him." The Christian has been elected/saved in order to become Christ-like, holy, walking in purity.

- * This is stressed in order to avoid the idea that election means determinism and the abrogation of human will. Genuine free choice is involved in the salvation experience.

Another important passage in this connection is Rom. 8:28-30.

Again, a good life is the end of our calling/election.

The passage makes plain that eternal salvation for the believer is assured, thanks to God's decree and action. But the context also makes plain that pursuit of a holy lifestyle is the rightful response

to such a calling. The idea is: become what you in fact are!

2. The Spirit is involved in the common grace of conviction, conscience and providence (see appendix at back).

"Common grace" refers to God's unmerited favor to all men by which the Spirit offers moral influence and natural blessings.

Such influences and blessings include the evidences of God's existence, deity and sovereignty through natural means, such as the weather and seasons; through social means, such as human government and individual conscience; and moral means, such as the restraint of sin and Satan.

One of the central texts concerning the Spirit's acts of common grace is Rom. 1:19 f., where universal evidences of God's divine nature and power become a means of judgment against sinful men, who "suppress the truth in unrighteousness."

(Paul starts with this unpleasant subject in order to demonstrate man's overwhelming need for God's grace-efficacious grace, which leads him to faith and repentance and therefore regeneration.)

Another text along the same lines is Paul's sermon in Athens in Acts 17:22-31. Here, Paul shows that world religion itself reveals that man is aware of God's existence and his need to know God.

Like Romans 1, Paul shows that idolatry is a perversion of man's natural need for God, and he introduces Jesus as the one whom God has sent in order to provide a way of salvation (Jn. 14:6; Acts 4:12).

In this passage, we find a beautiful illustration of the connection between common grace-which operates on all-and efficacious grace-which operates on those who eventually find salvation. For the pagan religion, and even Paul's words, illustrate the Spirit's grace to the Athenians, telling them of God. But few responded to such grace, preferring instead to "suppress the truth in unrighteousness." A few, however, find efficacious grace working on their heart: these are the ones who believe Paul's message and respond to his call to faith and repentance.

We might illustrate by saying that the Spirit's operation in common grace is like a lawyer who brings charges against a sinful mankind, in order to provoke repentance and faith in Jesus.

3. The Spirit is involved in the work of efficacious grace.

In efficacious grace, the Spirit acts as a lover, wooing those who will believe to trust in Jesus.

There are three views on what this efficacious grace entails:

- A. The moderate Calvinistic position understands this work to be "the unmerited work of the Spirit which 'effectively' moves the elect to faith and repentance in Christ as Savior and Lord."
- B. The Arminian view downplays the involvement of the Spirit at this point to such an extent that all grace is seen merely as common grace: salvation is more or less a complete result of the individual human's choice for Christ.
- C. The strict Calvinistic position holds that efficacious grace means that God implants new life and gives faith to the individual so that he/she trusts Christ. Conversion is completely the work of God.

The moderate Calvinistic view satisfies itself that the Spirit's work here operates only on the willing, and that He enables the person to believe as a result of free choice, but that the person will, in fact believe (that's why this grace is efficacious). This position is paradoxical, or better an antinomy, but seems to do justice both to God's sovereignty and man's human responsibility.

The point being made here depends on the truth that man is dead in his trespasses and sins, that he has no hope of salvation from his own efforts, and that unless God steps in, takes the initiative, and provides some way of escape, he will surely end up in eternal separation. Hence, if this be true, even the evidences of common grace will not be enough to enable a man to overcome his sinful state; they will only show him his helpless condition even more. Therefore, God Himself must somehow enable the person to lay hold of the wherewithal to appropriate the gift of salvation made possible by Christ's atoning work. Whatever it is that God does to make

this possible (and an element of mystery will always remain) is what we understand to be "efficacious grace."

II. Elements in the MOMENTS OF salvation:

1. The Spirit indwells the believer.

The Biblical basis for this is Christ's promise in Jn. 14:17, that the Spirit "will be in you," and further, that He will be "with you forever" (14:16).

Indwelling, then, has to do with the presence of the Spirit in the life of the believer (cf. Jn. 14:23; Rom. 8:9) and in the life of the Church (1 Cor. 3:16; 6:19).

The dynamics of this indwelling presence are most clearly revealed in Romans 8.

In v. 1-15, Paul makes it clear that the Spirit resides in the believer, in order to enable him to fulfill the righteous lifestyle to which he has been called.

In v. 1-4, we see the basis for this indwelling-the release from condemnation under sin because of the atoning work of Christ and the replacement of the sin principle with the Spirit.

Notice especially v. 4. The end result of the Christian's new life in Christ is there revealed: "in order that the requirement of the Law might be fulfilled in-(not by)-us, who do not walk according to the flesh, but according to the Spirit."

In v. 5-15, Paul goes to some length to draw a contrast between the two ways of life, the way of the flesh versus the way of the Spirit. The one who has been freed from sin's condemnation (v. 1-4) is now free to "walk by the Spirit" who resides within. This involves practicing the things of the Spirit, and results in life.

	Christians	Non-Christians
Sphere	In the Spirit	In the flesh
Bent	After the Spirit	After the flesh
Mind	Spiritual	Carnal
Emotions	At peace	At enmity
Will	Righteousness	Insubordination
State	Alive	Dead

THE ESSENTIAL DIFFERENCES

Note again the principle of relationship found in v. 12-15. Because of the Spirit (v. 15-16), the believer is assured and actually experiences a relationship with the Father as between an adopted child and his/her "daddy."

In v. 16-30, Paul shows the practical implications of this privileged relationship of the believer's.

In v. 16-25, the believer has hope in the midst of present suffering.

In v. 26-30, he has the assurance of divine help and purpose in whatever he faces.

In v. 31-39, he has the confidence that nothing can separate Him from the love of God. His twin intercessors (The Spirit, v. 26 and Christ, v. 34) assure that.


Thy Holy Spirit, Lord, Alone

Henrietta E. Blair, 19th Century

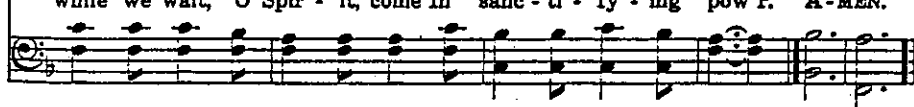
William J. Kirkpatrick, 1838-1921



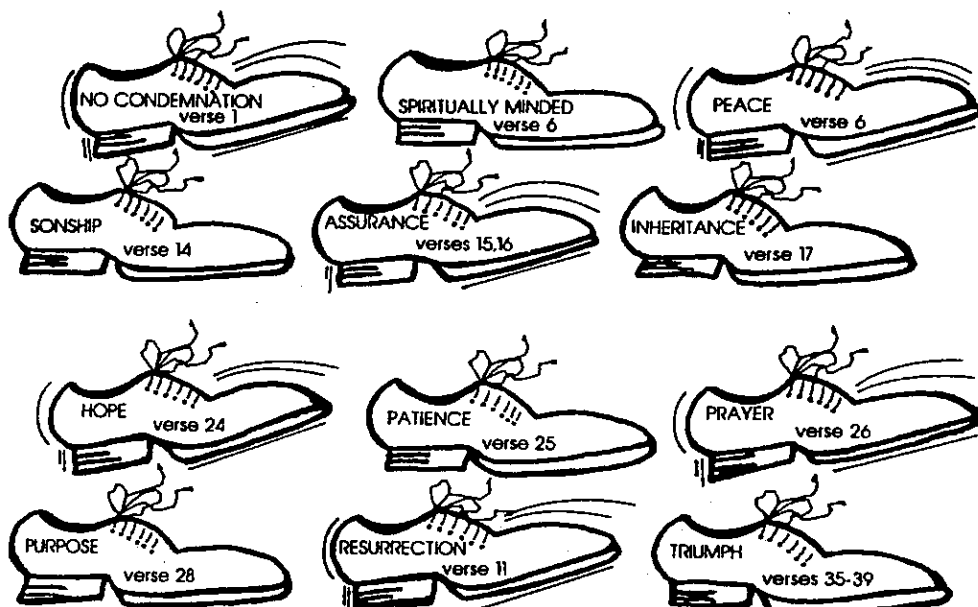
1. Thy Ho - ly Spir - it, Lord, a - lone Can turn our hearts from sin; His
 2. Thy Ho - ly Spir - it, Lord, a - lone Can deep - er love in - spire; His
 3. Thy Ho - ly Spir - it, Lord, can bring The gifts we seek in pray'r; His
 4. Thy Ho - ly Spir - it, Lord, can give The grace we need this hour; And

pow'r a - lone can sanc - ti - fy And keep us pure with - in.
 pow'r a - lone with - in our souls Can light the sa - cred fire.
 voice can words of com - fort speak, And still each wave of care.
 while we wait, O Spir - it, come In sanc - ti - fy - ing pow'r. A - MEN.



WALKING AFTER THE SPIRIT—ROMANS 8



2. The Holy Spirit is involved in the baptism of the believer.

This is the center of the controversy between Neo-Pentecostalists/Charismatics and other Christians.

Traditional orthodoxy defines this baptismal work based on 1 Cor. 12:12-13, the key doctrinal text.

Definition: The baptism of the Spirit is "the unrepeatable work of the Holy Spirit at regeneration whereby he places us into (identifies us with) the body of Christ." This means that though experiences and emotions may (and perhaps should!) accompany the moment of regeneration, such phenomena are not the work of the Spirit's baptism and are not technically a part of the baptism.

Notice carefully that the text clearly states that all believers are thus baptized: "by one Spirit we were all baptized into one body ... we were all made to drink of one Spirit."

This contrasts with the diversity of gifts shown elsewhere in the context (e.g., 12:30).

Notice that the purpose of this baptizing work of the Spirit is to identify the believer with Christ and with the others in the body of Christ.

The strength of this position lies in its consistent interpretation of the Greek phrase, baptizo en pneumati.

Consistency demands that the en always be translated the same way, either as "in" or, more preferably (to some), "by."

If such a consistent interpretation is followed, then wherever the phrase is found in the New Testament, it will be understood to refer to the same work by the same Person (the Spirit).

The Neo-Pentecostalist/Charismatic treats the phrase as it appears in the gospels and Acts as, "baptism with the Spirit." But when he comes to 1 Cor. 12:13, he understands it to be "baptism by the Spirit" resulting in new power. "Baptism by the Spirit" is usually viewed as a post-conversion experience, i.e., a "second blessing."

Packer points out that for some Charismatics,

"Spirit baptism is ordinarily expounded as a vast intensifying of the Christian's consciousness of four things:

1. The sovereign love to him of the God who through redemption and adoption has become his heavenly Father and his own consequent privilege as an heir of glory and in a real sense already a possessor and inhabitant of heaven.
2. The closeness and adequacy of Jesus Christ the Lord as his living, loving Saviour, Master, and Friend.
3. The indwelling, enabling, and supportive power of the Holy Spirit in all dimensions and depths of his personal life.
4. The reality of the demonic (personal evil) and of spiritual conflict with "... the world rulers of this present darkness ..." (Eph. 6:12) as a basic element in Christian life and service."

The revivalist tradition, which encompasses Wesleyan holiness theology, understands the baptism of the Spirit somewhat differently.

This view holds that the baptism of the Spirit is a work of the Holy Spirit which also occurs after regeneration (cf. Neo-Pentecostals/Charismatics).

Potentially, all believers could share in this blessing. However, the sad fact is that only some believers receive it, for the rest must forfeit it due to their carnality.

The result of this work of the Spirit is that Christians are divinely enabled for service, which is seen particularly through spiritual gifts.

Some in the Pentecostal tradition holds yet a third understanding of this work of the Holy Spirit.

Like the Wesleyan holiness view, this work of the baptism of the Holy Spirit is something which occurs after regeneration.

Again we see that potentially all believers could share in the blessing, but carnality prevents many if not most from doing so.

The distinctive of this position is that the baptism of the Spirit is held to result in power for the edification of the believer. The idea is to be filled with the Holy Spirit in order to grow as a Christian and experience a full relationship with God.

To quote Torrey: "The Baptism of the Holy Spirit is an experience connected with and primarily for the purpose of service." And again: "The Baptism with the Holy Spirit is the Spirit of God coming upon the believer, filling his mind with a real apprehension of truth, and taking possession of his faculties, imparting to him gifts not otherwise his, but which qualify him for service to which God has called him."

Ernest Swing Williams writes: "Two outstanding resultant promises are given in the Scriptures in connection with

receiving the Spirit-rest and refreshing." And he concludes: "Tongues, therefore are a sign of the rest and refreshing."

Packer expands on the charismatic agenda by pointing out what can be viewed as goals of their movement. He says,

"The charismatic movement ... seeks the renewal of the whole church by at least the following means:

1. Rediscovery of the living God and his Christ and the supernatural dimensions of Christian living, through Spirit baptism or the Spirit's "release."
2. Returning to the Bible as the inspired Word of God, to nourish one's soul upon it.
3. Habits of private and public devotion designed to bring the whole person, body and soul, into total, expectant dependence on the Holy Spirit (glossolalia comes in here).
4. A leisurely, participatory style of public praise and prayer.
5. A use of spiritual gifts for ministry in the body of Christ by every member of Christ.
6. Exploration of the possibilities of ministry through a communal life-style.
7. An active commitment by this and other means to reach out to the needy in evangelism and service.
8. A high level of expectancy that the hand of God will again and again be shown in striking providences ("miracles"), prophetic messages to this or that person, visions, supernatural healings, and similar manifestations.

While most of these goals are worthy of our earnest pursuit, the non-biblical elements present are problematic and can lead to a distorted view of Christian spirituality.

The book of Acts is of course central to the Charismatic/Neo-Pentecostal position.

The phenomenon in Acts 2, is viewed as a powerful, postconversion baptism/filling of the Spirit with tongues as an evidence. This is thus a "subsequent" baptism which occurs after regeneration.

Some Penecostals make a distinction between baptism into Christ and baptism into the Spirit.

In addition to Acts 2, Acts 8, 10, and 19 are used to support a "second baptism" of the Holy Spirit.

However, the traditionalist may object that in each of these cases in Acts, the Church was in transition from a predominantly Jewish base to an increasingly Gentile base. Hence, the spectacular sign gifts of tongues and healings acted as a confirmation that the conversion of Samaritans and Gentiles was indeed genuine and of God. These gifts, then, are viewed as authenticating signs. Note that in each instance:

- 1) Jews were present to observe the phenomena.
- 2) It was a group and not an individual who spoke in tongues.
- 3) The manifestation of tongues was clearly the same in each, a speaking of a known language.
- 4) After the baptism came upon a particular group, there is no instance after which anyone from that group spoke in tongues in the book of Acts.

The following chart is helpful in placing the different events in perspective:

SPEAKING IN TONGUES IN ACTS

PASSAGE	TONGUE SPEAKERS	AUDIENCE	RELATED TO SALVATION	PURPOSE
2:14	Disciples	Unsaved Jews	After	Validate fulfillment of Joel 2
8:14-17 probably occurred?	Samaritans	Saved Jews doubting God's plan for a world church	After	Validate for Jews God's acceptance of Samaritans as equals in the church
10:34-47	Gentiles	Saved Jews doubting God's plan . . .	Same time	Validate for Jews God's acceptance of Gentiles . .
19:1-7	OT Believers in coming Messiah	Jews needing confir- mation of message	Same time	Validate message of Paul?

III. Elements in the PROCESS AFTER salvation:

The Holy Spirit works in the life of the believer after salvation as a "co-laborer," that is, as the "Paraclete" sent by Jesus (John 14, 16). As such, he enables the believer to live out the Christian experience, so that the Christian life is an interplay between human faithfulness and obedience and divine enablement and empowering.

A basic text for this post-regeneration process is Romans 8, where we find the Spirit to be involved in:

- 1) prayer (8:26-27).
- 2) guidance (8:14).
- 3) assurance (8:16).

In Rom. 8:30, Paul speaks of a process leading to "glorification." The idea here is that the believer is worked upon by the Spirit in this life in order to bring him to maturity and to prepare him for the life to come, when he will dwell with Christ in glory. (This process is elsewhere known as "sanctification.") The post-conversion aspect of salvation will be further developed in subsequent lectures.

The Ministries of the Spirit at Salvation

A. Sealing - the H.S. seals the believer eternally.

B. Indwelling - the H.S. dwells within the believer - 1 Cor. 6:19.

C. Regeneration - impartation of divine life - Titus 3:5, John 3:5.

D. Baptism - identification and union with Christ and the body -

Roms. 6, 1 Cor. 12.

THE WORK OF THE HOLY SPIRIT AT CONVERSION

INTRODUCTION:

- 1) There are at least four important ministries of the Holy Spirit to the believer at the time of conversion.
- 2) These ministries are simultaneous and coincident and occur in the heart of the believer at the moment of conversion.

A. REGENERATION:

1. DEFINITION: Regeneration is the act of God whereby eternal life is imparted to the believer by the Holy Spirit.
2. The New Testament word "regeneration" (palingenesia) occurs only twice in the New Testament:
 - a. Matthew 19:28 - speaks of cosmic regeneration
 - b. Titus 3:5 - speaks of Christian regeneration
3. Since the term means "to be born again" other passages which speak of the "new birth" are also relevant:
 - a. John 3:3-8
 - 1) The new birth is from above, i.e., it is of divine origin rather than human achievement.
 - 2) Specifically the new birth is said to be the work of the Holy Spirit.
 - b. Ephesians 2:5
 - 1) The Holy Spirit imparts life to a soul which is dead in trespasses and sins.
 - 2) Cf. John 6:63; II Corinthians 3:6.
4. The necessity of faith:
 - a. Though faith is not the means of regeneration, it is a necessary requirement on the part of man for the Spirit to perform the miracle of the new birth.
 - b. Cf. John 1:12; Ephesians 2:8; Hebrews 11:6.

5. The importance of the Word of God:

- a. The Word of God is closely associated with regeneration:
 - 1) James 1:18, 21
 - 2) I Peter 1:23
- b. The Word of God is necessary for salvation in the sense that a person must know what to believe.
 - 1) Romans 10:17
 - 2) Thus the Word of God, like faith, is vitally necessary, though strictly speaking, it is not the means of regeneration.

6. Regeneration is instantaneous:

- a. Though there may be many factors and circumstances leading up to conversion, regeneration itself is an instantaneous event.
- b. Note John 1:13; 3:3,5,7 - In these passages the aorist tense (which expresses an event rather than a process) is used in reference to regeneration.

B. THE BAPTISM OF THE HOLY SPIRIT

1. THE CHURCH AS THE BODY OF CHRIST:

- a. Frequent reference is made in the Scriptures to the Church as the Body of Christ:
 - 1) Acts 9:1-5
 - 2) Romans 12:4-5
 - 3) I Corinthians 1:11-13; 6:15
 - 4) Ephesians 1:22-23; 4:11-16; 5:29-30
 - 5) Colossians 2:19
- b. In the New Testament the church is not thought of as some religious club you "join," but rather, the church is pictured as the living Body of Christ. When a person is saved he/she becomes a living member of the Body of Christ.

2. THE BAPTISM OF THE HOLY SPIRIT INTO THE BODY OF CHRIST:

- a. Definition: The baptism of the Holy Spirit is the act whereby the Holy Spirit makes the believer an integral part of the Body of Christ.
 - 1) By the baptism of the Holy Spirit the believer's life is united with the very life of Christ.
 - 2) Before salvation, a person is in Adam. At conversion, the believer is removed from his position in Adam and is placed in Christ.
- b. Important Scripture passages denoting the baptism of the believer by the Holy Spirit into the Body of Christ are:
 - 1) Romans 6:3-5
 - 2) I Corinthians 12:12-13
 - 3) Galatians 3:26-27
 - 4) Colossians 2:12

3. TWO BIBLICAL CHARACTERISTICS OF THE BAPTISM OF THE SPIRIT:

- a. The Baptism of the Holy Spirit is experienced by all believers:
 1. Acts 2:38 - The promise of the Spirit was made to all who would repent and turn to God.
 2. I Corinthians 12:13 - Twice in this one statement Paul used the pronoun "all."
 3. Galatians 3:26-27 - "Sons of God" are identified as those who were "baptized into Christ."
 4. The baptism of the Holy Spirit is not some sort of "second blessing" experienced by a few select Christians: every Christian is baptized by the Holy Spirit when saved.
 5. One of the prevailing misconceptions of the baptism of the Holy Spirit is the notion that it is a special privilege of only a few Christians.
 6. The Scriptures make it plain that every Christian is baptized with the Holy Spirit at the moment of salvation (cf. Rom. 8:9).

b. The Baptism of the Holy Spirit is experienced only once in this day and age for each believer.

1. Just as there was only one baptism of the Holy Spirit in the life of the early church, there is only one baptism of the Holy Spirit in the spiritual pilgrimage of each individual believer.

2. Ephesians 4:5

- * There is one baptism of the Spirit. The baptism of the Spirit is not something experienced again and again.
- * Once a believer becomes a member of the Body of Christ, he is forever a part of the Body of Christ.
- * When the Holy Spirit saves us, He does it for all eternity.

3. I Corinthians 12:13

- * The verb "baptized" is in the aorist tense, the Greek tense which is used to describe that which is final and complete.
- * This is in sharp contrast to the use of the present tense (which denotes that which is continuous and repeated) in reference to the "filling of the Spirit" (Ephesians 5:18).

4. WATER BAPTISM VISUALIZES THE BAPTISM OF THE HOLY SPIRIT:

- a. Water baptism is the outward symbol of the believer's being baptized into the Body of Christ (cf. Rom 6: 3-5).
 1. Immersion into water is the outward and visible symbol of the believer's immersion into the body of Christ.
 2. Water baptism is a graphic portrayal of one's being brought into union with Christ.
- b. Water baptism becomes an outward, tangible picture of a believer's being plunged into or incorporated into the very Body of Christ.
 1. Note I Corinthians 12:13; Galatians 3:26-27.

2. Immersion into Christ was just as real to Paul as immersion into water.
- c. Water baptism is to the Christian life what a wedding service is to marriage.
1. If two people do not love one another when they come to the marriage altar, just going through the ceremony is not going to put it in their hearts. In like manner, if a person comes to water baptism without having been baptized by the Holy Spirit into the Body of Christ, going through the water will have no real purpose or meaning.
 2. However, when two people love one another, the wedding service becomes an outward and visible token of the love which is in the hearts of two people, the one for the other. Likewise, when a person gives his heart to Jesus and is baptized by the Holy Spirit into the Body of Christ, water baptism becomes a meaningful symbol of the baptism of the Holy Spirit which has already taken place.

Contrasting The Baptism and The Filling of The Holy Spirit	
BAPTISM (Romans 6 3-5; I Cor. 12:13)	FILLING (Ephesians 5:18)
1. One time experience	1. Repeated & continuously experienced
2. Happened in the past at salvation	2. Happens in the present in sanctification
3. Brings union with Christ & brings relationship with Christ	3. Brings communion with Christ & brings fellowship with Christ
4. Introduce us into the body of Christ in salvation	4. Empowers individual members of the body of Christ for service
5. Never commanded of us	5. Continually commanded of us
6. A positional act brought about by God at salvation	6. An experiential act brought about by our submission and obedience to God's will
7. ALL Christians have had this experience	7. All Christians should have this experience, but many do not

C. THE INDWELLING OF THE HOLY SPIRIT:

1. Definition: The indwelling of the Holy Spirit refers to the presence of the Holy Spirit in the life of the believer from the moment of conversion on.
 - a. Romans 5:5
 - b. Romans 8:9, 11
2. The Corinthian Christians had to be reminded of this fact:
 - a. I Corinthians 3:16-17
 - b. I Corinthians 6:19
3. The indwelling of the Spirit is on a permanent basis:
 - a. Some Christians believe that the Spirit is given at conversion, but if certain sins are committed, the Spirit will withdraw Himself.
 - b. It is to be remembered that the security of the believer and the indwelling of the Spirit are inseparably linked. The absence of the Spirit denotes an unsaved condition:
 1. Romans 8:9
 2. Jude 19
 - c. Sin in the life of a Christian grieves the Holy Spirit (Eph. 4:30), but it does not cause the Spirit to withdraw from the Christian.

D. THE SEALING OF THE HOLY SPIRIT:

1. Three times in the New Testament the Holy Spirit is pictured as sealing the believer's redemption:
 - a. II Corinthians 1:22
 - b. Ephesians 1:13
 - c. Ephesians 4:30
2. Two basic ideas in the imagery of the seal are:
 - a. Rightful ownership
 1. The presence of the Holy Spirit is evidence that one belongs to God:
 - a. Romans 8:9, 16
 - b. II Timothy 2:19

2. At conversion the Holy Spirit impresses upon the believer God's stamp of ownership. Note John 6:27 - What God did for His own Son He also does for us.
3. The seal of the Holy Spirit denotes that the ownership of a life has changed hands.

b. Security

1. Something that is sealed is secure. Note Matthew 27:66, where the sepulchre was made secure by "sealing" the stone.
2. The sealing of the Holy Spirit is God's promise and guarantee of eternal security. Note Ephesians 4:30.
3. The presence of the Holy Spirit is God's ultimate guarantee of the believer's eternal redemption.

3. The time of the sealing:

- a. Note Ephesians 1:13 - "After that ye believed" (KJV) is the translation of the aorist participle pisteusantes, which means "upon believing" or "having believed."
- b. The believer's sealing occurs at the time of conversion. There is no time lapse.

ΒΑΠΤΙΖΕΙΝ ΕΝ ΠΝΕΥΜΑΤΙ ?

PREDICTED		FIRST FULFILLED		EXPLAINED
Matt. 3:11	} (John→ people) (God→ John)	Acts 1:5	Acts 2	1 Cor. 12:13
Mark 1:8			Acts 11:15-16	
Luke 3:16				
John 1:33				
USUAL		NEO-PENTECOSTAL		ULTRADISPENSATIONAL
GOSPELS	in	in		in
	H.S. is sphere Christ is agent	H.S. is sphere Christ is agent		H.S. is sphere Christ is agent
ACTS	by	in		in
		Affects only some for tongues, power		Gives power to Jewish church
	by	H.S. is agent Body of Christ is sphere		H.S. is agent Body of Christ is sphere
I COR.		by		by
		Affects all		Forms Body Church

If $\epsilon\nu$ = in (all occurrences), then 2 spheres $\left\{ \begin{array}{l} \text{H.S.} \\ \text{Body of Christ (post-Pentecost revelation)} \end{array} \right.$

If $\epsilon\nu$ = by (all occurrences), then 2 Agents $\left\{ \begin{array}{l} \text{Christ} \\ \text{H.S. (post-Pentecost revelation, Acts 2:33)} \end{array} \right.$

BUT . . . only 1 baptism (Eph. 4:5)

Contrasting the Baptism and the Filling of the Spirit

Baptism

1 Corinthians 12:13

- Never Commanded
- One Time Experience
- Happened in the Past at Salvation
- Experienced By All Believers
- No Prerequisite (except faith in Christ)
- Brings Union With Christ
- Begins Relationship With Christ
- Introduces Us Into the Body of Christ
- Results in a Position

Filling

Ephesians 5:18

- Commanded
- Repeated, Continual Experience
- Happens in the Present for Sanctification
- Not Necessarily Experienced By All Believers
- Depends on Yieldedness
- Brings Communion With Christ
- Maintains Fellowship With Christ
- Empowers Individual Members of the Body of Christ
- Results in Power

Baptism With the Holy Spirit (baptizein en pneumati)

"Baptism With the Holy Spirit" occurs only seven times in the Bible. The Greek expression is the same in all occurrences, which leads to the natural conclusion that the same baptism is in view in each verse.

PREDICTED

Matthew 3:11
Mark 1:8
Luke 3:16
John 1:33

Gospels

FULFILLED



Acts

EXPLAINED

1 Corinthians 12:13

Epistles

There are several ministries of the Holy Spirit which occur in the life of the believer. Each of these ministries are distinct and accomplish distinct purposes. They must not be confused with one another.

- **Baptizing** - The divine operation (occurring at salvation) of placing all believers "in Christ" and into the body of Christ (the church) which makes the believer one with all other believers.
- **Sealing** - The divine act (occurring at salvation) of giving all believers the deposit of the Holy Spirit which guarantees future blessings and serves as a mark of divine ownership and eternal security.
- **Indwelling** - The living and abiding presence of the Holy Spirit (occurring at salvation) in the life of every believer which enables believers to live righteously, and which brings assurance, comfort and guidance.
- **Filling** - The pervading and controlling influence of the Holy Spirit which occurs in the lives of those believers who, through obedience, yield themselves to His control.

The Filling of the Holy Spirit

The central text for this doctrine is Eph. 5:18: "And do not get drunk with wine, for that is dissipation, but be filled with the Spirit."

Note, first, that the verb having to do with the Spirit's filling is in a tense which should be properly translated as, "be filled."

Secondly, this verb is in the plural-Paul is speaking to more than one person. Perhaps it should read, "all of you be filled." Certainly the context supports this, for in v. 19, the result of such filling is "speaking to yourselves" (pl.). and in v. 21, it is "be subject to one another." Obviously, Paul has corporate spirituality in mind here, not just private sanctification. The filling of the Spirit is a corporate experience within the body of Christ, which has corporate implications, even though it happens within individuals.

Third, the verb is in the imperative-Paul is giving a command: "be filled with the Spirit!"

Fourth, the verb is in the passive voice, the subject of the verb is acted upon by the object. This implies that the subject-the church, and specifically here, the Ephesian church-passively allows or submits to the filling of the Spirit, who will fill. Hence, the filling of the Spirit is not something the church can do, but something which it can either allow or hinder. Paul's comment at Col. 3:16, Ephesians twin epistle, is most enlightening at this point. The verse and its context parallel Eph. 5:18-21.

We may conclude that in the filling of the Spirit, the Spirit is the actor who fills, while the church (made up of individual believers) is commanded to let the Spirit fill continually in a never-ending relationship.

This verse can be looked at in two complimentary directions, backward to 4:25 and forward to 6:9 (Note the following outline).

Paul is describing the relationship between the Spirit and the church in metaphorical terms, using the image of wine. Just as wine fills and increasingly controls one's behavior and mood, so the Spirit is to fill the Christian and the church and increasingly affect its conduct and mood. In fact, Paul actually contrasts the effect of the wine-dissipation, i.e., self-centeredness

Being Filled With the Holy Spirit

Ephesians 4:25-6:9

I. There is evil in not being filled with the Holy Spirit (4:25-5:5)

- | | | |
|-------------------------------|----------------------------|--------------------------|
| 1) lying (v. 25) | 6) rage (v. 31) | 11) greed (5:3) |
| 2) anger (v. 26,31) | 7) brawling (v. 31) | 12) obscenity (5:4) |
| 3) stealing (v. 28) | 8) malice (v. 31) | 13) foolish talk (5:4) |
| 4) unhealthy language (v. 29) | 9) sexual immorality (5:3) | 14) coarse jesting (5:4) |
| 5) bitterness (v. 31) | 10) impurity (5:3) | 15) idolatry (5:5) |

II. There is evidence of being filled with the Holy Spirit (4:25-5:9)

- | | | |
|------------------------------|--------------------------|-------------------------|
| 1) Truthful speech (v. 25) | 7) compassion (v. 32) | 13) righteousness (5:9) |
| 2) patience (v. 26) | 8) forgiveness (v. 32) | 14) truth (5:9) |
| 3) usefulness (v. 28) | 9) Christ-likeness (5:1) | |
| 4) generosity (v. 28) | 10) love (5:1) | |
| 5) Profitable speech (v. 29) | 11) thanksgiving (5:4) | |
| 6) kindness (v. 32) | 12) goodness (5:9) | |

III. There is encouragement to be filled with the Holy Spirit 5:8-18

- 1) Our position in Christ (5:8-9; 11-16)
- 2) Our motivation for Christ (5:10)
- 3) Our admonition from Christ (5:17-18)

IV. There are effects of being filled with the Holy Spirit (5:11-6:9)

- 1) Spiritual speech (5:19-20)
- 2) Spiritual singing (5:19-20)
- 3) Spiritual submission (5:21-6:9)
 - A) Husbands will love their wives (5:21-33)
 - B) Wives will respect their husband (5:21-33)
 - C) Children will obey their parents (6:1-3)
 - D) Parents will encourage their children (6:4)
 - E) Employees will serve their employer (6:5-8)
 - F) Employers will serve their employees (6:9)

and excess-with the effect of the Spirit's filling-psalms, hymns, etc., v. 18-21.

As one writer has well stated, the filling of the Spirit does not mean that the church gains more of the Spirit, but that the Spirit gains more of the church and has each member at His disposal to accomplish the will of the Father. The following outline of 4:25-6:9 reveals the positive benefits of the Spirit's filling, and the negative effective when it is absent which can cause the Spirit's grieving (4:30). Of interest is: 1) the fact that in 4:25-5:18 Paul admonishes the Ephesians via 23 imperative statements, all but one being in the present tense (v. 31 is aorist); and 2) that following the command to be filled with the Spirit, Paul strings together five present tense participles (vv. 19-21) which reveal the effects of Spirit filling in day to day practical areas of life.

We should note, however, that Eph. 5:18 is by no means Paul's only mention of a "filling" for the believer. There are several terms employed in the New Testament for "filling" or "fullness" or "to fill" or "to be filled," and we will look now at how Paul uses these, and compare his usage to Luke's.

One term is pletho, which, while prominent in Luke's writings, is not used in the Pauline letters.

Another term is pleres, which is likewise prominent in Luke, but not used by Paul.

The term pleroo, however, is used extensively by Paul.

It can mean, "to fulfill prophetically," but Paul does not use it in this sense, either.

It can also mean "to make completely full," but this is not how Paul uses it.

It can mean "to accomplish or complete in an ethical sense."

A. The key passage for this is Rom. 15:18-19, where we find the Holy Spirit accomplishing Christ's work through Paul's ministry.

B. See also:
 Rom. 8:4; 13:8; 15:14.
 2 Cor. 10:6.
 Gal. 5:14.
 Phil. 2:2; 4:18.
 Col. 1:25; 2:10; 4:12, 17.
 2 Thess. 1:11.

It can also mean "to pervade with an influence so as to dominate."

(This is the sense which we have seen above in Eph. 5:18).

Some other significant passages include:

Rom. 15:13, where the filling is "by the power of the Holy Spirit."

Eph. 3:19, where the believer becomes filled up "with all the fullness of God" (By inference, this certainly must involve the Holy Spirit).

Phil. 1:11, where the believer is to be filled "with the fruit of righteousness" through Jesus.

Col. 1:9, where Paul prays that the believer will be filled with "knowledge of God's will in all spiritual wisdom and understanding."

See also:

Rom. 1:29.

2 Cor. 7:4.

Eph. 1:23; 4:10.

2 Tim. 1:4.

Another term is plerophoreo/plerophoria, which means "a sense of assurance, conviction, or persuasion," and emphasizes divine enablement.

A significant passage along these lines is 2 Tim. 4:17, where Paul testifies to God's faithfulness in helping him to fully complete his ministry.

Another important passage is 1 Thess. 1:5, where Paul and his helpers preached the word "with full conviction," so that the Thessalonians believed it and found life in the Spirit.

See also:

Rom. 4:21; 14:5.

Col. 2:2.

Another term is pleroma, which is not found in Luke, but is used by Paul. The term can mean "fullness," in the sense of completeness.

See also:
 Rom. 11:25; 13:10.
 Eph. 1:23.
 Col. 1:19; 2:9.

It can also mean "fullness," in the sense of fulfillment.

See also:
 Gal. 4:4.
 Eph. 1:10.

It can also mean "fullness," in the sense of abundance and of blessing, as well as a great amount of something.

A significant text here is Rom. 15:29-33, which speaks of "the fullness of the blessing of Christ."

Again, Eph. 3:19, which we looked at above, speaks of being "filled up to all the fullness of God."

And Eph. 4:13 relates the concept to spiritual maturity.

These are the uses of these terms in Paul. Let us note briefly that Luke uses a distinctive terminology.

First, Luke employs two major word roots, which elsewhere may be considered more or less synonymous, but which in Luke are distinctive.

A. The first is pleroo/pleres/pleroma.

B. The second is pletho/pimplemi.

Luke uses pleroo (which we have seen already in Eph. 5:18) quite differently from Paul. Whereas Paul makes it refer to the filling of the Spirit, Luke uses it this way only once in his 26 uses in Luke-Acts (13:52).

The term in Luke can mean "to complete, to finish, or to accomplish" a work or a ministry.

See also:
 Lk. 7:1; 9:31; 21:24.
 Acts 7:23, 30; 9:23; 12:25; 14:26; 19:21;
 24:27.

The term can also mean "to fulfill," in the sense of completing a prophecy.

See also:

Luke 1:20; 4:21; 21:22; 22:16; 24:44.

Acts 1:16; 3:18; 13:27.

The term can also mean "to pervade with an influence, to saturate, to such an extent that the influence becomes dominant."

A key passage here is Acts 13:52, where the Spirit and His joy saturate/fill the disciples.

The term can also mean "to make completely full."

See also:

Lk. 2:40 (metaphorical sense); 3:5.

Acts 5:28.

A significant term in this connection is the adjective, pleres, which means "full of, pervaded with an influence or completely under the influence of, to the extent that the influence dominates."

This term is particularly prominent in Acts 1-11.

It can refer especially to the influence of the Holy Spirit. This is the case in the following:

Lk. 4:1.

Acts 6:3, 5, 8; 7:55; 9:36; 11:24.

Notice that in the Acts passages above, the Spirit dominates the life and character of the individuals named, so that they accomplish the will and work of God and manifest the character of Jesus.

It can also refer especially to a dominating emotion.

See also:

Acts 13:10; 19:28.

And it can also refer especially to a terminal disease.

See also:

Lk. 5:12.

Luke uses pimplemi/pletho as well as pleroo.

The term can mean "to pervade or influence to the extent that the influence becomes dominant."

Notice that in the passages below, it is the Holy Spirit who is dominant, influencing the person involved to the extent that his life and ministry reflect the character of God and accomplish the work of God.

Luke 1:15, 41, 67.
Acts 2:4; 4:8, 31; 9:17; 13:9.

Of course, a dominating emotion can also pervade the individual, as in the following passages.

Lk. 4:28; 5:26.
Acts 3:10; 5:17; 13:45; 19:29.

The term can also mean "to accomplish, finish, or complete" a work or ministry or a designated time period.

See also:

Lk. 1:23, 57; 2:6, 21-22.

The term can also mean "to make completely full" in a quantitative sense.

See also:

Lk. 5:7.

From these usages, we may draw the following conclusions.

- 1) Luke tends to use the words for "filling" or "fullness" or "fill/be filled" in the adjectival form more than any other. And when he does use the verb form, he usually makes it passive rather than active. This suggests that Luke tends to view the filling of the Spirit from the divine viewpoint, as a supernatural enablement for humans to accomplish the will of God.
- 2) Luke's references to the Spirit and His filling ministry seems to be concentrated in Luke 1 and Acts 1-11-the beginnings of his two narratives. Particularly in the Acts account, the Spirit is

seen to be involved critically in the foundation of the church, though He lays that foundation through people-the apostles of Christ and the early Christians who make themselves available to His enabling power.

- 3) In Luke, people never seek the filling of the Spirit-they allow/permit it. This is seen from the fact that all of Luke's verbs in this regard are in the passive voice. The same situation appears in Paul's writings. The only place where the filling of the Spirit is spoken of in imperative terms is Eph. 5:18 (here the connection is possibly with a prohibition against drunkenness and instead a preference for a godly atmosphere as is appropriate for worship). In short, the New Testament concept of the filling of the Spirit is always of human dependence on the Spirit for divine enablement.
- 4) The result of the Spirit's filling is almost always related to verbal communication, communication made possible by the filling Spirit. Hence, the Spirit enables people (notably in Luke) to make prophetic proclamations, preach evangelistic messages and exhortational messages, and to authenticate (invalidate) supposed/presumed works of God. The idea seems to be that filling is often wrapped up with revelation, though not exclusively so as Eph. 5:21-6:9 clearly indicate.
- 5) Often theologians and pastors speak of the "control" of the Spirit. The lexical evidence presented suggests that the filling of the Spirit does have elements of domination by an outside, benevolent force, in which the human's will is surrendered to the will of the Spirit. When the will is surrendered to the Spirit's will, one is certainly under the Spirit's control (cf. again Col. 3:16 and its insight).

Notice the connection between the filling of the Spirit and demonstrations of the fruit of the Spirit (e.g., Acts 6:3, 5, 8, 7:55; 9:36; 11:24; also Gal. 5:22-23).

Summary

The relationship of the Holy Spirit to the Church is characterized by power for witness, purity and ministry (cf. esp. Acts 1:8, 2:4-47; Romans 8; Galatians 5; Eph. 4:25-6:9).

- | | | |
|----|-------------------|--------------------|
| a. | He regenerates us | Jn. 3:3; Titus 3:5 |
| b. | He baptizes us | 1 Cor. 12:13 |


- | | | |
|----|-------------------------|-----------------|
| c. | He intercedes for us | Rom. 8:26-27 |
| d. | He anoints us | 1 Jn. 2:20 |
| e. | He fills us | Eph. 5:18 |
| f. | He witnesses to us | Rom. 8:15-17 |
| g. | He seals us | Eph. 1:13; 4:30 |
| h. | He indwells us | Jn. 14:15-17 |
| i. | He witnesses through us | Acts 1:8 |
| j. | He endows us with gifts | 1 Cor. 12 |

Breathe on Me

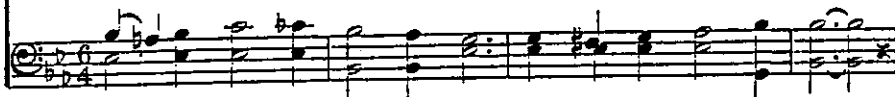
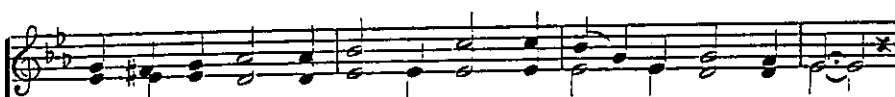
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EDWIN HATCH, 1835-1889
Alt. by B. B. McKINNEY, 1886-1952

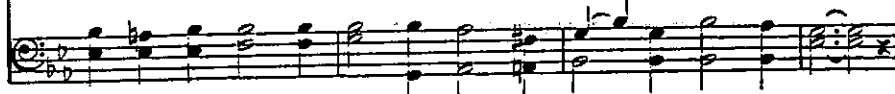
B. B. McKINNEY, 1886-1952



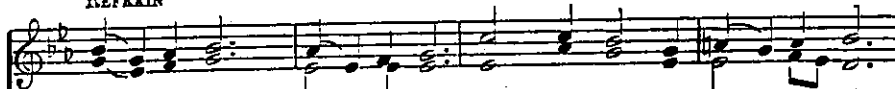
1. Ho - ly Spir - it, breathe on me, Un - til my heart is clean;
 2. Ho - ly Spir - it, breathe on me, My stub-born will sub - due;
 3. Ho - ly Spir - it, breathe on me, Fill me with power di - vine;
 4. Ho - ly Spir - it, breathe on me, Till I am all Thine own,

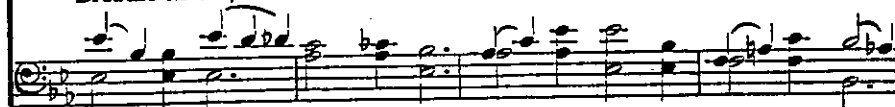
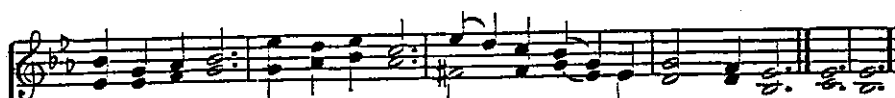
Let sun-shine fill its in - most part, With not a cloud be - tween.
 Teach me in words of liv - ing flame What Christ would have me do.
 Kin - dle a flame of love and zeal With-in this heart of mine.
 Un - til my will is lost in Thine, To live for Thee a - lone.




REFRAIN



Breathe on me, breathe on me, Ho - ly Spir - it, breathe on me;

Take Thou my heart, cleanse ev - ery part, Ho - ly Spir - it, breathe on me. A-MEN.



The Fruit of the Spirit and Christian Liberty

(Galatians 5:13-26)

Definition:

Christian Liberty (freedom) is the supernatural (God-given) ability to do what you ought, not what you want. This liberty is experienced only by faith in the emancipating work of Jesus Christ which He accomplished in His death and resurrection. This liberty is to be appropriated daily as we live in the power of God's Holy Spirit.

- I. The Fruit of the Spirit is developed when we accept the call to serve.
5:13-15
 - 1) Serving others expresses love. 5:13-14
 - 2) Serving others encourages life. 5:15
- II. The Fruit of the Spirit is developed when we experience the control of the Spirit. 5:16-18
 - 1) Living by the Spirit is essential in the warfare of the soul.
5:16-18
 - 2) Leading of the Spirit is essential in the work of salvation. 5:18
- III. The Fruit of the Spirit is developed cultivating the character of our Savior. 5:19-26
 - 1) Sinful conduct is conquered. 5:19-21
 - a) Sensual sins are defeated. 5:19
 - b) Spiritual sins are defeated. 5:20
 - c) Social sins are defeated. 5:20-21
 - 2) Saviour-like characteristics are cultivated. 5:22-23
 - a) These characteristics have an inward dimension. 5:22
 - b) These characteristics have an outward dimension. 5:22-23
 - 3) Spirit control is continuous. 5:24-26
 - a) Spirit control is possible since we've killed our sin nature with Christ. 5:24
 - b) Spirit control is experienced when we keep in step with the Spirit. 5:25-26

THE FRUIT OF THE SPIRIT

is sobering to remind ourselves that our own hearts are capable of harbouring any one in this sorry list of sins.

It will be noted that Paul contrasts the "works (plural) of the flesh" with the "fruit (singular) of the Spirit". At first sight it would seem that in this sentence the rules of grammar are violated: "The fruit of the Spirit is love, joy, peace, etc."? Paul has not, however, employed the wrong number for the works of the flesh are separate acts performed by man, while the ninefold fruit of the Spirit is the issue of the one life within.

The use of the singular number emphasizes the unity and coherence of life in the Spirit, in contrast with the disorder and instability of the life dominated by the flesh. The fruit is not conceived of as so many separated graces, but as all springing from the same root, and constituting an organic whole which is the creation of the Holy Spirit. The life which finds its unifying centre in Christ produces a harvest of love which has varied expressions. It is entirely beyond the power of man to produce or even imitate this fruit. It is wrought and outworked by the Holy Spirit Himself, for the fruit is what we are rather than what we do.

Many interesting analyses of this outcome of the Spirit's activity have been attempted. Archbishop H. C. Lees developed the thought of the Spirit's fruit under the similitude of a garden in which nine flowers flourish: the honeysuckle of love, the rose of joy, the lily of peace, the snowdrop of longsuffering, the mignonette of kindness, the daisy of goodness, the forget-me-not of faithfulness, the violet of meekness and the wallflower of self-control.

Dr. C. J. Rolls characterized the fruit as the eight elements of love. Joy is love's cheerfulness. Peace is love's confidence. Long-suffering is love's composure. Kindness is love's consideration. Goodness is love's character. Faithfulness is love's constancy. Meekness is love's comeliness. Self-control is love's conquest.

The nine elements are divisible into three triads. The first describes the ideal life in its relation to God, the second in its relation to our fellows, and the third in relation to ourselves. Or to express it differently, the fruit is manifested in the realm of experience, in the realm of conduct and in the realm of character.

The Triad of Experience—Love, Joy, Peace.

Because these three graces were present in perfection in the

THE FRUIT OF THE SPIRIT

"Now the works of the flesh are these But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance."

Gal. 5:19, 22, 23

"I have chosen and ordained you that ye should go and bring forth fruit"¹ said our Lord in His parting message to His disciples. Fruitbearing had been the theme of His preceding conversation, and He emphasized the importance of what He had been saying by giving this as one of the purposes behind His choice of them. Peter never forgot the lesson, and after enumerating eight Christian graces in his letter, added these words: "If these things be in you and abound, they make you that ye shall be neither barren nor unfruitful."²

This attractive cluster of fruit presents a perfect portraiture of Christ, in whose life it appeared in a luxuriance and profusion never seen in this world, before or since. It was Schliermacher who said that the fruits of the Spirit are the virtues of Christ. It delineates, too, the ideal Christian life, for Christian character is essentially the fruit of the indwelling Spirit, who will not be content until there appear in the life the virtues of Christ.

The beauty and attractiveness of the fruit is only enhanced by the inky blackness of the background against which it is set. Paul has just completed a catalogue of the works of the flesh. Seventeen manifestations are given, but this by no means exhausts the list, for he adds, "and such like". What a foul brood they are! Four types of sin are named. (1) Sins of misdirected physical desire—in the realm of sex. (2) Sins of misdirected faith—in the realm of religion. (3) Violations of brotherly love—in the realm of society. (4) sins of excess—in the realm of drink!

The works of the flesh outnumber the fruit of the Spirit, bearing out the words of A. R. Faussett, "It is a proof of our fallen state, how much richer every vocabulary is in words for sin than in those for graces". Archbishop R. C. Trench drew attention to the fact the Tasmanian native had scores of words for "infanticide", but not a single word for "home" or "love". It

life of our Lord, they can and should be the experience of those who are united to Him by faith. There is no limit to the measure in which the Spirit-filled believer may enjoy them. He can experience "the love of Christ which passeth knowledge," joy, unspeakable and full of glory, peace which passeth all understanding. God bestows His best blessings in the superlative.

Love is given first place in the list, since all the other manifestations of the fruit are but various forms of love. It is the foundation and moving principle of all the others. It is not mere human love, but the manifestation of "the love of God which is shed abroad in our hearts by the Holy Spirit." It is the Spirit's pleasure to produce in the Christian's heart a deepening sense of God's love, and the disposition to love Him in return.

But He goes further. He imparts a more than human love that embraces the unlovely as well as the lovable. Indeed it includes even enemies. Such a fruit is no native of earth.

The Spirit produces *joy*. Not the mere merriment or happiness that comes from having no troubles. It is something much deeper than that, a divine grace. Happiness and unhappiness do not exist together, but joy and sorrow can and do. The heart filled with the love of God rejoices with "joy in the Holy Spirit." It can be experienced in the midst of much affliction. The Spirit imparted this joy to the Thessalonian Christians in the midst of tribulation, a paradoxical thought that may seem. Christ was "a Man of sorrows and acquainted with grief," yet He was "anointed with the oil of gladness above his fellows." Before His death He bequeathed His joy to His disciples, and as Executor of Christ's will, the Spirit delights to carry out its provisions.

Peace is the inner tranquillity and harmony enjoyed by the believer who is living in conformity to the will of God. This, too, was part of Christ's legacy to His disciples. "Peace I leave with you." It is a Spirit-imparted serenity which guards the heart against invading cares, and has its source in a quiet confidence in God. Brother Lawrence used to talk of sheltering in the bosom of God, and was even unselfishly troubled to think that the flowers of peace which grew so easily and naturally in his heart, seemed to be missed by others. The secret was, of course, that he offered no obstacle to the working of the Holy Spirit in his life. This peace is not the automatic outcome of favourable circumstances, but the supernatural product of the Spirit, whatever the circumstances may be.

"Thy sevenfold grace bestow upon us freely:

Love, deep and full, to God and all mankind;

*Joy in the Lord, mid every earthly sorrow;
Peace, calm and sweet, that guardeth heart and mind."*

The Triad of Conduct.—Longsuffering, gentleness, goodness.

This second triad of social virtues, is the exhibition of the fruit of the Spirit in our relations with our fellow-men.

Longsuffering is rendered in several contemporary translations as "patience", but there is something to be said in favour of the older word, since the reference is less to patience under adverse circumstances than to suffering the follies and cruelties of one's fellow-men. It is patience towards people, those who aggravate or persecute one.

It certainly means forbearance, and slowness to avenge wrongs suffered, a refusal to retaliate. Said a tyrant to a Christian whom he had in his power financially, "What can Christ do for you now?" "He can help me to forgive you," replied the Christian.

This fruit is frequently mentioned as an attribute of God. Who is "longsuffering and abundant in goodness and truth." It is well for us that this is God's character. Love's greatest triumph is achieved, not in what she does, but in what she refrains from doing. Our Lord set us a shining example in this: "Who when He was reviled, reviled not again; when He suffered, He threatened not."

Gentleness, according to J. B. Lightfoot, is a kindly disposition towards one's neighbours, or kindness. Like longsuffering, it expresses God's attitude towards people. He saves them in order "that in the ages to come He might show the exceeding riches of His grace in His kindness towards us through Jesus Christ." Our kindness of disposition is to be the reflection of "the kindness and love of God our Saviour." This is not a weak, sentimental quality, for gentleness is power in reserve. It is strong and helpful. "The gentleness of Christ" reproduced in the believer by the Holy Spirit, makes him "gentle unto all men."

Goodness has been called by Dr. A. Z. Conrad, "an abandoned wait—neglected, abused, misunderstood. Of royal blood, yet snubbed, sneered at and avoided. Highest and holiest in the category of virtues, yet disowned and undesired. Call a young man 'good' and he will resent the accusation and proceed to demonstrate that he has been falsely accused, by engaging in some wild adventure."

But goodness is much different from the common conception, for it is active beneficence. It is always practical. It was an outstanding characteristic of our Lord Who as an outcome of

His anointing by the Holy Spirit, "went about doing good"²⁰ Like his Master the Spirit-controlled believer will manifest "the fruit of the Spirit in all goodness."²¹ Goodness is more than a kindly disposition; it is a kindly action which must find expression, as in the case of Dorcas who was "full of good works."²²

"Make us longsuffering, 'mid earth's provocations;

Gentleness give us, when enduring wrong;

Goodness impart that we e'en foes may succour;

Faithfulness grant, to change our toil to song."

The Triad of Character—faithfulness, meekness, self-control.

Conduct is the outshining of character. What I do is determined by what I am. The fruit of the Spirit, therefore, to be complete, must be expressed in holy and wholesome character. The final three of the nine manifestations of the fruit, grow on the same parent stem. Faithfulness comes of a spirit that is meek because self-controlled.

First comes *Faith* or rather *Faithfulness*—fidelity, trustworthiness. It is not faith in the sense of belief in God that is primarily in view here, but the faithful discharge of entrusted duties. Dr. Gill, however, contends that faith in Christ must not be excluded from the meaning of the Greek word, though fidelity may also be present. A faithful man is one who is full of faith, full of confidence in God, and therefore dependable.

It was for this Christ-like element in his character that God commended Moses. "Moses was very faithful in all his house as a servant."²³ Of Christ it was said that He was "faithful to him that appointed him."²⁴ The servant is not greater than his Lord.

Pentecost resulted in an astounding transformation in the character of the disciples in this respect. Only a few days previously they had all proved faithless to their Master and had left Him to suffer and die alone, forsaken by God and man. But when filled with the Spirit, they proved faithful under the most fearful persecution. Some were "faithful unto death", and received the "well done!" reserved by the Master for the "good and faithful servant."²⁵

Meekness is the most unpopular and least desired of Christian virtues, probably because its meaning is the least understood. It is essentially a Christian grace which was despised by the ancient world.

It must first be understood that meekness does not imply a

weak, vacillating or supine nature. It is not the "greasy servility" of the Urah Heep variety. That it is the reverse of weakness is clear from the fact that our Lord drew attention to it as one of the noble elements of His own character which we should emulate. It was said of the mighty Moses that he "was very meek, above all the men which were upon the face of the earth."²⁶ But he could not be charged with weakness.

Aristotle taught that a virtue was the mean between two extremes. Meekness has been said to be the mean between too much and too little anger. It is anger on a leash, for it is to be remembered that anger is one of the greatest of moral dynamics. Our Lord demonstrated this in His cleansing of the temple. The word is also used of an animal that has been domesticated and is responsive to its master's command. In Greek ethics it was used of a man who does not press for the last penny of his rights.

Here, then, are some sidelights on this little-coveted quality which our Lord said was one of the sources of blessedness.²⁷ The Christian in whose heart the Spirit is producing this fruit will be reasonable—yet not weak, yielding yet not spineless—responsive to His Lord's will, and willing to renounce his rights in the interests of his fellow-men.

Meekness is an exotic, it is not native to the human heart. It is the antithesis of pride and arrogance. Man says, "The aggressive shall inherit the earth. The world is yours if you can get it." Jesus says, "The meek shall inherit the earth. The world is yours if you renounce it."

Never was the dynamic and conquering power of meekness more clearly exhibited than in Him. Who said, "Learn of me, for I am meek and lowly in heart."²⁸ In measure as we purpose to learn of Him, and afford the Spirit full liberty to reproduce His likeness in us, we shall partake of this desirable grace, and will "walk worthy of the vocation wherewith we are called, with all lowliness and meekness."²⁹

*"O may that mind in us be formed
Which shone so bright in Thee;
A humble, meek and lowly mind,
From pride and envy free."*

The last of the ninefold cluster is *Temperance*, or better *Self-control*. The word means literally "holding in with a firm hand". Grimm defines it as the mastering all one's appetites and passions, especially (though not only) the sensual ones. It is a

quality which perhaps more than any other, differentiates man from the lower animals.

Paul illustrates the meaning of self-control from the Greek games. "Every man who striveth for the mastery is self-controlled in all things."¹⁴ Unwholesome food, alcoholic liquor, soft indulgences were abjured as unfitting for a contestant in the games. The same is no less true of the Christian athlete who is competing in the heavenly race. He will "keep his body under, and bring it into subjection," lest he be disqualified.¹⁵

But we shall entirely miss the point if we fail to remember that this self-control is not the result of the energy of the flesh, but is the fruit of the Spirit. It is not the control of self by self. Paul contrasts the self-control of the Spirit-filled man with the excesses of the reveller.¹⁶

For the Christian, "self control" connotes the subjugation of the self-life in its myriad forms and manifestations, the bringing of the whole nature under the control of the Spirit. It is the outcome not of stern self-repression, but of the powerful working of the Spirit within.

Paul portrays the situation graphically: "I say unto you, order your lives by the Spirit's guidance, and there will be no fear of your gratifying the cravings of your sensual nature. For the sensual nature passionately resists the Spirit, as does the Spirit the sensual nature; these two are mutually antagonistic, so that your good impulses are thwarted by the one, your evil by the other. But if you definitely surrender yourself to the Spirit's guidance, you are then not under the law, but on a higher plane."¹⁷

We may count on the Spirit within to produce all nine manifestations of this fruit, by reproducing Christ in us—or as Paul puts it, by forming Christ, in whose life each of these qualities were seen to perfection, in our own lives.¹⁸

*"Meekness bestow, with humble self-abasement,
And self-control, through Thy controlling might:
And as we list to every call of duty
May we do all as in Thy searching sight."*

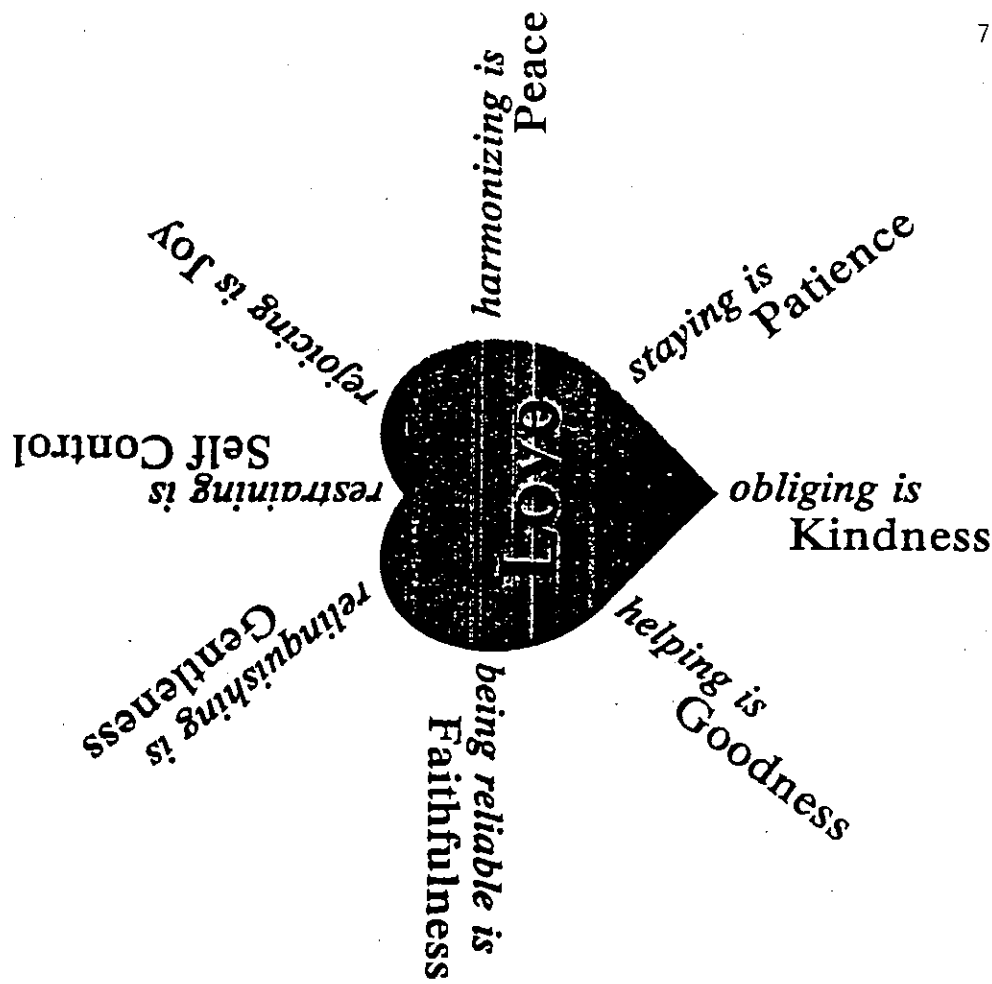
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14. Exod. 34:6. 15. 1 Pet. 2:23. 16. Eph. 2:17. 17. Tit. 3:4. 18. 2 Cor. 10:1. 19. 2 Tim. 2:24. 20. Acts 10:38. 21. Eph. 5:9. 22. Acts 9:36. 23. Heb. 3:5. 24. Heb. 3:2. 25. Matt. 25:21. 26. Num. 12:3. 27. Matt. 5:5. 28. Matt. 11:29. 29. Eph. 4:2. 30. 1 Cor. 9:25. 31. 1 Cor. 9:27. 32. Eph. 5:18. 33. Gal. 5:16-18. (Way). 34. Gal. 4:19.

Love Expresses Itself in the Other Fruits of the Spirit.



KEY PASSAGES: NEW TESTAMENT LIST OF SPIRITUAL GIFTS				
ROMANS 12:6-8	1 CORINTHIANS 12:8-10	1 CORINTHIANS 12:28-30	EPHESIANS 4:11	1 PETER 4:9-11
Prophecy	Word of Wisdom	Apostleship	Apostleship	Speaking
Serving	Word of Knowledge	Prophecy	Prophecy	Serving
Teaching	Faith	Teaching	Evangelism	
Exhortation	Healings	Miracles	Pastor/Teacher	
Giving	Miracles	Healing		
Leading	Prophecy	Helping		
Showing Mercy	Discerning of Spirits	Administering		
	Tongues	Tongues		
	Interpretation of tongues	Interpretation of tongues		

PRINCIPLES ON SPIRITUAL GIFTS

Christ revealed Himself first in a human body, through which all His attributes were manifest. Now He has a new body -- the Church -- a spiritual body. We who know Christ are that Body. Each Christian is a vital member of the Body, and just as a human body must work totally and together to be healthy, so we must function in interdependence for the unity of this Spiritual Body.

God has set in order a plan for the healthy function of the Body. This is the plan -- Each believer has been given certain Holy Spirit abilities, called "grace-gifts" or "spiritual gifts". Through these gifts the Holy Spirit ministers to the other members of the Body and this network of inter-mutual ministry strengthens every part and allows the whole body to grow healthy and strong.

Here we will review and consider the basic principles in the use and effect of spiritual gifts/grace-gifts.

I. THEY ARE IMPORTANT AND ESSENTIAL FOR THE HEALTH OF THE BODY -

This we see from I Cor. 12:1 as the phrase used there, "I would not have you ignorant", is used only elsewhere in the New Testament, to emphasize the basic facts of the Gospel -- the single most important message. These gifts are essential because they are vehicles/channels through which the Holy Spirit ministers to the Body -- my gifts are for you! To be one as Jesus prayed -- all these gifts must be operative!

II. THE HOLY SPIRIT IS THE SOURCE OF THESE GIFTS -

They are not sought (I Cor. 12:11). The same Holy Spirit gives to all -- this is the common ground of all gifts and the reason that if they all operate as they should, apart from the flesh, they will only unite, never divide -- (I Cor. 12:4). If there is division and there is, it means the gifts are not operative or they operate in the flesh. Because if the same Spirit gave and ministered them as designed, He would not divide Himself.

III. THE GIFTS ARE NOT NATURAL ABILITIES -

They are sovereignly bestowed manifestations of the Spirit's power through divine enablement! The Holy Spirit may elect to use a man in the area of his natural ability, and gift him in that area -- or He may not. But the fact that one has a natural talent does not mean that the Holy Spirit will elect him to use it. And, on the other side, the fact of seeming natural aptitude in a believer does not limit the Holy Spirit in using him as He wills! (I Cor. 2:2,12; II Cor. 12:9)

IV. THERE IS NO HIERARCHY IN GIFTS -

All the gifts are equally important, equally necessary, equally honored (I Cor. 12:25-27).

V. GIFTS ARE NO SIGN OR GUARANTEE OF SPIRITUALITY -

All believers possess them, even the carnal believers (I Cor. 12:7,11) -- And the gift can be counterfeited and operated in the energy of the flesh. Having a gift is also no guarantee of being right, even in the area of your gift. (I Cor. 14:29, 32, 37) Even one who has the gift can misuse it in a fleshly manner -- (EX: The Corinthians and tongues) Satan can pervert the gifts to his use. So we see that the possession of a gift does not signify either spirituality or infallibility on the one who exercises it. What is really from the Spirit will be true -- therefore, it is necessary to compare what is said and done with Scripture to see if it squares with God's Word. The authenticity of the message or work must be confirmed by the written Word and the witness of the Spirit. No confidence is to be put in the man who is the instrument -- only in the Word of God.

VI. THE GIFTS, WHEN RIGHTLY EXERCISED IN THE SPIRIT, HAVE THE PROMISE OF DIVINE ENERGY -

(I Cor. 12:4-7) When wrongly used, as in Corinth, they bring confusion and disorder (I Cor. 14:33). Each Body Member's gift can only be effective in building up the Body if it is exercised as the true gift, in the energy of the Spirit -- not in the fleshly or Satanic counterfeit. We must operate in the Spirit -- (I Peter 4:10, 11)

- prayer
- yieldedness
- filled with the Spirit
- walk in the Spirit

VII. WHEN THE GIFTS ARE USED, THE BODY PROFITS -

Both the one who uses the gift and the recipients of it's ministry (I Cor. 12:7) -- All the gifts work together for a healthy body. As I minister to you, you are built up in the areas of your lack -- as you minister to me, I am built up in my weak areas. So all the gifts blend to make each member strong in all areas -- even the non-gift areas and thus to make the body strong/nature that it might have a dynamic witness (John 17:21, 23).

VIII. THE GIFTS OF THE SPIRIT ARE DISTINCT FROM THE FRUIT OF THE SPIRIT

(Gal. 5:22,23) They are common to all Spirit-walk Christians and they are characteristics, they gifts are services!

IX. YOU CAN HAVE A GIFT AND NOT BE USING IT -

Most Christians are in this situation (I Tim. 4:14, II Tim 1:6)

X. SPIRITUAL GRACE-GIFTS COME IN COMBINATIONS -

Believers have more than just one -- (II Tim. 4:1-5) Timothy and Paul both had many of the gifts.

GIFT	PURPOSE	TRUE MANIFESTATIONS OF THE GIFTS
1. PROPHECY Rom. 12:6 I Cor. 14:3	PROCLAMATION OF DIVINE REVELATION	PREACHING REVEALED TRUTH IN POWER AND DEMONSTRATION OF THE SPIRIT — ALWAYS TELLING FORTH THE WORD.
2. TEACHING Rom. 12:7	TEACHING	TEACHING THE THINGS OF THE SPIRIT WITH WISDOM AND LIGHT GIVEN BY THE SPIRIT, DEPENDING UPON HIM TO GIVE UNDERSTANDING TO THE HEARER. Ephesians 1:16-19
3. FAITH I Cor. 12:9	ENABLING	HOLY SPIRIT-GIVEN FAITH IN WHAT IS IN ACCORDANCE WITH GOD'S WORD & WILL
4. WISDOM I Cor. 12:8	REVELATION	HOLY-SPIRIT GIVEN CLARITY IN THE STATING OF REVEALED SPIRITUAL TRUTH ---APPLICATION OF FACTS
5. KNOWLEDGE I Cor. 12:8	UNDERSTANDING	APPLICATION OF SPIRITUAL TRUTH TO PRACTICAL EXPERIENCES OF LIFE UNDER INSPIRATION OF THE SPIRIT.
6. DISCERNMENT OF SPIRITS I Cor. 12:10	PROTECTION	GIVEN BY THE SPIRIT TO DISTINGUISH BETWEEN WHAT IS FROM HIM AND WHAT IS A DECEPTION WROUGHT BY SATAN.
7. MERCY Rom. 12:8	LOVE MANIFEST	HOLY SPIRIT-INSPIRED ACTS OF LOVE MANIFESTING THE LOVE OF CHRIST.
8. EXHORTATION Rom 12:8	LOVE MANIFEST	HOLY SPIRIT-INSPIRED COUNSEL, CON- SOLATION, ETC. MANIFESTING THE PURE LOVE & WISDOM OF CHRIST.
9. GIVING Rom. 12:8	LOVE MANIFEST	GIVING THAT IS UNDER THE DIRECTION OF THE HOLY SPIRIT.
10. GOVERNMENT I Cor. 12:28 RULING	MAINTAIN ORDER	RULING UNDER THE GUIDANCE AND WITH THE WISDOM OF THE SPIRIT----- DYNAMIC LEADERSHIP.
11. MINISTRY Rom 12:7 HELPS	SERVICE	MATERIAL SERVICE RENDERED UNDER THE GUIDANCE AND WITH THE WISDOM OF THE HOLY SPIRIT. Exodus 35:30-35
12. MIRACLES I Cor. 12:10 28	SPECIAL SIGNS (BELONGING TO 28 APOSTOLIC ERA)	DIRECT INTERVENTION OF DIVINE POWER IN RESPONSE TO FAITH GIVEN BY THE HOLY SPIRIT.
HEALING I Cor. 12:9	SPECIAL SIGNS (BELONGING TO APOSTOLIC ERA)	HEALING WROUGHT BY GOD'S POWER IN RESPONSE TO FAITH GIVEN BY THE HOLY SPIRIT.

FLESHLY COUNTERFEIT

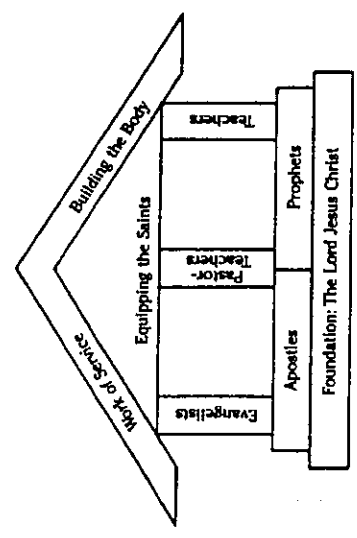
- 9. GIVING FOR MERIT OR MERELY AS A DUTY OR IN RESPONSE TO EMOTIONAL OR SENTIMENTAL APPEALS.
- 10. DEPENDENCE UPON HUMAN ABILITY, SUCH AS THE PSYCHOLOGY OF LEADERSHIP, FOR RULING AND LEADING.
- 11. MATERIAL SERVICE DONE IN THE WISDOM AND POWER OF MAN AND OFFERED TO GOD.
- 12. NATURAL PHENOMENA OR COINCIDENCE ATTRIBUTED TO GOD'S INTERVENTION BY EMOTIONAL RELIGIOUS ENTHUSIASM.
- 13. HEALING, REAL OR IMAGINED, RESULTING FROM THE EMPLOYMENT OF PSYCHIC MEANS, SUCH AS SUGGESTION, AND ATTRIBUTED TO DIVINE INTERVENTION.
- 14. ECSTATIC UTTERANCE PRODUCED BY BRINGING CERTAIN SOUL POWERS INTO A STATE OF UNNATURAL EXCITEMENT, OR BY FEIGNING SUCH UTTERANCE. CONFUSION AND THE GLORIFYING OF THE FLESH ARE THE RESULT.
- 15. AN INTERPRETATION THAT IS FEIGNED, OR THAT IS IMAGINED AS A RESULT OF RELIGIOUS EXCITEMENT THAT IS PURELY EMOTIONAL.

The New Testament provides us with six lists, which are charted here for easy reference. The main list is found in 1 Corinthians 12:28, where gifts are listed in the order of their importance to the body.

New Testament Lists of Spiritual Gifts			
1 Corinthians 12:8-10	1 Corinthians 12:28	1 Corinthians 12:29-30	
Word of wisdom Word of knowledge Faith Healing Miracles Prophecy Distinguishing of spirits Tongues Interpretation of tongues	Apostleship Prophecy Teaching Miracles Healings Helps Administrations Tongues	Apostleship Prophecy Teaching Miracles Healings Tongues Interpretation of tongues	
Romans 12:6-8	Ephesians 4:11	1 Peter 4:11	
Prophecy Serving Teaching Exhortation Giving Leading Showing mercy	Apostleship Prophecy Evangelism Pastor-Teacher	Speaking Serving	

The human body contains four major systems that support and sustain our physical life: skeletal, neuromuscular, digestive, and circulatory. Our entire body is dependent on these systems. In a unique way, they correspond to the major support ministries within the Body of Christ. To change the metaphor, these gifts are the foundations and pillars that support the church. We can visualize the relationship of the support gifts to the body through the following illustration.

Gifts That Support the Body
Ephesians 4:11-12



Spiritual gifts fall naturally into three categories: support gifts, service gifts, and sign gifts. The following chart helps to sort them.

Support Gifts	Service Gifts	Sign Gifts
Apostleship Prophecy Evangelism Pastor-Teacher Teaching	Administrations Exhortation Faith Giving Helps Showing mercy	Distinguishing of spirits Miracles Healings Tongues Interpretation of tongues

CHART OF SPIRITUAL GIFTS

MY

GIFT

TRANSLATION

GREEK TERM

GIFT

REFERENCE

RECOGNITION

FUNCTION

* 1-Prophecy	prophēteia	Speak before; prophecy	Proclamation for edification of church	1-Ability to address crowds with inspired utterance 2-Public proclamation	Rom. 12:6, Eph. 4:11, I Cor. 12:10 & 28	
2-Ministry	diakonia	Attendant; waiter	Service	1-Love of doing for others 2-Joy in service of meeting needs	Rom. 12:7	
3-Teaching	didaskalia	Teaching	Understanding instruction	1-Understanding of complicated matters 2-Ability to impart this understanding	Rom. 12:7, Eph. 4:11, I Cor. 12:28	
4-Exhortation	parakalōn	To plead, admonish, persuade	Persuasion Encouragement	1-Ability to inspire 2-Persuasive 3-Invigorating	Rom. 12:8	
5-Giving	metadidōus	To share	Support	1-Joy in giving 2-Expects nothing in return	Rom. 12:8	
6-Ruling	proistamenos	To set over; appoint with authority; standing before	Administration	1-Organized 2-Vision 3-Inspires cooperation and team spirit	Rom. 12:8	
7-Mercy	eleōn	Bestow pity; compassion	Alleviation of hurt	1-Concern for plight of others 2-Joy in lessening others hurts	Rom. 12:8	
* 8-Apostleship	apostolos	Apostle; sent; commissioned	Foundational Office	1-Witness to resurrected Christ 2-Called and commissioned	Eph. 4:11, I Cor. 12:28	
9-Evangelism	euangelistas	Bearer of good news	Witness to lost	1-Loves people 2-Talks easily with all 3-Joy in sharing Christ and seeing men saved	Eph. 4:11	
10-Pastor	poimenas	Promote interest of; shepherd; pastor	Tending sheep	1-Devotion to body of Christ 2-Delight in feeding and caring for flock	Eph. 4:11	
* 11-Word of Wisdom	logos sophias	Wise word	Application of truth	Ability to apply knowledge to life situations	I Cor. 12:8	
* 12-Word of Knowledge	logos gnōseōs	Knowing word	Insight; perception	1-Understanding 2-Well-tutored 3-Grasps much information	I Cor. 12:8	

CHART OF SPIRITUAL GIFTS

GIFT	GREEK TERM	TRANSLATION	FUNCTION	RECOGNITION	REFERENCE	MY GIFT
13-Faith	pistis	Trust	Optimism <u>Confidence, trust</u>	1-Unhindered confidence in the Lord 2-Ability to inspire trust in others	I Cor. 12:9	
14-Gifts of Healings	himatōn	Healings	Physical relief	Miracle of physical healing	I Cor. 12:9 & 28	
15-Working of Miracles	energēmata dunameōn	Energize powers	Intervention	Miracle of God in nature	I Cor. 12:10 & 28	
16-Discerning of Spirits	diakriseis pneumatōn	To make a distinction; to judge through	Discernment	1-Ability to detect good and evil 2-Ability to see beyond confession	I Cor. 12:10	
17-Tongues	genē glossōn	Kinds of tongues	Communication	Direct miracle of speech	I Cor. 12:10 & 28	
18-Interpretation	hermēneia	Explanation of tongues	Interpretation	Direct miracle to understand	I Cor. 12:10	
19-Helps	antilēpseis	Assist; help; aid	Assistance	Unselfish desire to assist others in realizing their goals and dreams	I Cor. 12:28	
20-Governments	kubernēseis	Govern; direct; pilot	Guidance <u>Counseling</u>	1-Empathetic 2-Listener 3-Perceptive 4-Knows Word of God 5-Patience	I Cor. 12:28	
21-Celibacy	--	--	Devotion	1-No necessity for marriage 2-Comfort in God alone	I Cor. 7:7	

° Operative in present age only through the writings of the Apostles, the New Testament.

* "Sign" gifts or "manifestation" gifts of uncertain perpetuity or constant expression.

SPEAKING IN TONGUES

by

Paige Patterson and Danny Akin

Two young men sat across the breakfast table from me earnestly contending that I needed a "second blessing," a "baptism in the Holy Spirit." Though we sat only a few feet apart, it was evident that we were at opposite poles theologically. As far as these men were concerned I was only a "half-gospel Christian." They were concerned that the theological discussion had not thus far been convincing to anyone. Finally I addressed one of those young men and asked, "Since receiving this 'baptism of the Spirit' how many people have you led to Christ?" Silence. "Can you give me some explanation of the major passages concerning the person of Christ?" I queried. Silence. "Do you mean that for six months you have had this 'blessing' and have not led anyone to Jesus or progressed seriously in Bible study?" I asked.

This last question ended the conversation. However, numerous evangelicals are now being told that "there is something more; something needed for them to enjoy the fullness of Christ;" and while most are intuitively suspicious, they wonder about the validity of this movement which is sometimes called the Charismatic Renewal, neo-Pentecostalism or the neo-Charismatic Movement. This study is a sincere effort to attempt to answer critical questions from a biblical and theological base as well as from the authors' own experiences. Our prayer is that the Holy Spirit will bless this investigation, bringing deeper spiritual riches to all evangelical, Christ-loving, Holy Spirit-filled believers.

QUESTION NO. 1 What are the claims of the neo-Charismatic Renewal?

Neo-Pentecostalism has arrived. In traditional Pentecostal churches, among the snake handlers, in sophisticated Anglican, Presbyterian, and other Protestant bodies; in the Roman Catholic communion; in Full Gospel Businessmen's Fellowships; and in a host of other places, the challenge for charismatic renewal has been heralded. The claims of these generally sincere Christians can be divided into fundamental and derivative assertions.

The essential premise of the neo-Charismatic movement is that after one has trusted Jesus as Lord and been saved, he needs also to receive the "baptism of the Holy Spirit" (1 Cor. 12:13) which, when it is received, almost invariably is accompanied by the gift of tongues as an authenticating sign, although there are other subsequent uses of this gift to be sure. Some claim that this distinctive gift of tongues is a "heavenly dialect," the speech of angels (1 Cor. 13:1). Others maintain that it constitutes a known language which the participant has never studied but

which God's Spirit bestows (i.e., as clearly seen in the book of Acts). Others would argue that the gift may be either of these.

As a general rule the purpose of the gift is not clearly explained, but the pattern is there. There are basically three primary purposes:

1. The experience of tongues serves to authenticate, for both believers and unbelievers, the presence of the Holy Spirit in the life of the Christian.
2. Furthermore, it is a thrilling type of experience in which the person loses himself in the Holy Spirit; and as God's power simply flows through him, he receives personal edification or upbuilding.
3. Finally, there are times when one is unable to express to God the desires of the heart due to both human inability and the limitations of vocabulary so that the Spirit must "make intercession for us with groanings which cannot be uttered" (Rom. 8:26-27). The Spirit expresses through the believer in a heavenly dialect the heart's prayer to the Father.

Charismatic renewal also maintains that the gift of interpretation of tongues, prophecy (foretelling certain future events and giving special revelation), and healing are also readily available to believers today. Where they are not present, the reason is assumed to be either ignorance or a lack of faith. Though these gifts are emphasized more in some groups than in others, the main emphasis is upon tongues in all such groups. This is based upon a limited number of Scriptures, especially in the books of Acts and 1 Corinthians.

Christians are led to believe that unless they have had the experience called the "baptism of the Spirit" subsequent to salvation they are actually lost, carnal believers, or at best some type of incomplete Christian, having participated in only a portion of the blessings that God intends for every Christian to experience. Only this post-salvation "baptism" equips the believer to understand and enjoy completely the mysteries of God and enter into the fulness of His knowledge and blessings. In addition to the citing of Scriptures, the testimony of countless experiences has been noted as proof of the validity of the baptism. This latter point is actually their main line of support.

QUESTION NO. 2 What do the Scriptures teach about neo-Charismatic Renewal?

For the Christian the question of experience must always be judged in the clear light of Scripture. Therefore, we must discover the teaching of the Bible. The place to begin is the

doctrine of the Baptism of the Spirit. This phenomenon is mentioned only seven times in the Bible. Five of these are prophetic utterances concerning the ministry of Jesus in sending the Holy Spirit (Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5). Only one of the seven references offers any thorough explanation of what this baptism is and when it occurs. That passage is 1 Corinthians 12:13: "And by one Spirit we were all baptized into one body--whether Jews or Greeks, whether slaves or free--and have all been made to drink into one Spirit." There are three identifications which must be made in this verse:

1. What is the element in which the baptism is taking place?
2. Who is the administrator of that baptism?
3. Who is the subject of that baptism?

The administrator is the Holy Spirit, God with whom we have relationship in this life (Rom. 8). The element into which the subjects (all believers) are immersed is the body of Christ. Note that the Holy Spirit is not the element but the baptizer. Paul has already made clear in 1 Corinthians that all believers make up the body of Christ. Now obviously no unbeliever is a part of Christ's body. Equally obvious is the fact that all believers are immersed into the body of Christ at the moment of conversion. When a man trusts Jesus as Saviour some very wonderful things begin to happen. The new convert is immersed in the body of Christ. He is declared righteous (justification) and set apart to God (sanctification). He is reconciled to God, and the Holy Spirit becomes the "resident God" in his life.

This "baptism by the Holy Spirit" is not a post-salvation experience but an act of God the Spirit by which the believer is placed "in Christ" at the moment of initial repentance and faith. The Bible writers knew of numerous "fillings" of the Spirit but of only one baptism. As often as some special ministry was needed or some specific ministry was needed or some specific witness was to be given, God's Holy Spirit came in special power and filled the believer for service. These fillings are frequently repeated as a cursory reading of Acts will demonstrate and Ephesians 5:18 affirms. There appears then to be a distinction between the baptism and the fillings of the Holy Spirit as the following chart demonstrates:

Contrasting the Baptism and Fillings of the Holy Spirit	
Baptism (Romans 6; 1 Corinthians 12:13)	Filling (Ephesians 5:18)
<p>One-time experience.</p> <p>Happened in the past at salvation.</p> <p>Brings union and relationship with Christ.</p> <p>Introduces us into the body of Christ.</p> <p>Is never commanded of us.</p> <p>A positional state brought about by God at salvation.</p> <p>All Christians have had this experience.</p>	<p>Continuously experienced.</p> <p>Happens in the present for sanctification.</p> <p>Brings communion and fellowship with Christ.</p> <p>Empowers individual members of the body of Christ.</p> <p>Is commanded as a repeated action:</p> <p>An experiential state brought about by our submission and obedience to God's will.</p> <p>All Christians should have this experience, but some do not.</p>

The gifts of the Holy Spirit are special operations of God's Spirit in the life of the believer which are of varying degrees of importance, though none is unimportant. These are called the pneumatika or "spirituals." On other occasions they are given the name charismata or "grace gifts." The terms are synonymous, the first indicating the source of the gifts (the Holy Spirit) and the second indicating the cause of the gifts (God's sovereign grace). These gifts include love, prophecy, tongues, and a host of others given in Romans 12, 1 Corinthians 12, Ephesians 4, and 1 Peter 4.

New Testament Lists of Spiritual Gifts				
Romans 12:6-8	1 Cor. 12:8-10	1 Cor. 12:28-30	Eph. 4:11	1 Peter 4:9-11
Prophecy	Word of Wisdom	Apostleship	Apostleship	Speaking
Serving	Word of Knowledge	Prophecy	Prophecy	Serving
Teaching	Faith	Teaching	Evangelism	
Exhortation	Healings	Miracles	Pastor/Teacher	
Giving	Miracles	Healing		
Leading	Prophecy	Helping		
Showing Mercy	Discerning of Spirits	Administering		
	Tongues	Tongues		
	Interpretation of Tongues	Interpretation of Tongues		

In this short study analysis cannot be made of each gift. Suffice it to say that certain points about these gifts are clear:

1. There is a diversity of gifts bestowed on different people for different reasons at a variety of times (1 Cor. 12:27-30).
2. There ought to be no pride or jealousy concerning the gifts since they are granted according to the sovereign discretion of an omniscient God (1 Cor. 12:4-26).
3. Certain gifts are of more value than others and are to be desired (1 Cor. 12:31; 14:1; 14:5). Tongues is not one of the preferred gifts. The character trait of love should be pursued above all else, and the gift of prophecy stands first in importance for the church (12:31; 14:1).

The prophecy which is emphasized in 1 Corinthians 12-14 is not a mere telling of future events, though it may include that. Actually, prophecy refers to the act of giving the people the word from God. Old Testament prophets spent more time in rebuke and pleading than they did

in telling the future. One of the finest gifts--a gift which every believer may possess to some degree--is that of sharing God's Word.

The gift of tongues demands some further attention. Just exactly what is this gift? There are three references to tongues in Acts, the chief of which is the Day of Pentecost experience recorded in Acts 2 (note also chs. 10 and 19). The only discussion of tongues in the whole New Testament is in 1 Corinthians 14 (note also reference in chs. 12, 13). In Acts 2 there is no question about the nature of the miracle. The confusion of the Tower of Babel is reversed and men of every nation hear Galileans preaching about Jesus in the tongues or languages of their respective nativities. The disciples had never formally studied these languages. The Spirit of God worked this miracle in order to present to the multitudes at Pentecost the message of Christ's atonement and to confirm to the Jewish nation the inauguration of the new age in fulfillment of Joel 2. Let it be emphasized that this was a linguistic miracle. Had you been an Arab present for this occasion, God's truth would have been preached to you in Arabic (2:11). The purposes of the miracle in Acts 2 were evangelism and authentication.

Paul's extended discussion in 1 Corinthians grew out of a problem situation in an early assembly plagued with difficulties. Not only was there division in the church (1:10-4:21), a case of incest in the church (ch. 5), and brothers suing brothers (6:1-11), but also there was confusion in the fellowship and abuse of the charismata. Read 1 Corinthians 14 carefully and note the following points about the gift of glossalalia:

1. Tongue in v. 2 is not characterized as "unknown" or "angelic." The word "unknown" in the KJV is in italics in verse 2 and elsewhere. This means that it is not in the Greek manuscripts. Its addition in the King James translation has caused much of the difficulty. Modern versions unanimously avoid this unnecessary and harmful addition. Further, the phrase "tongues of angels" in 13:1 is certainly hyperbolic indicating something like "all speech."
2. Verse 5 indicates that Paul would rather have all to prophesy than to speak in tongues. The church gathered is always to be a place for intelligibility and understanding in worship.
3. Verses 2, 3, 4 and 12 seem to indicate that the emphasis on tongues in Corinthians was not on proclamation but on self-edification. This, however, is contrary to the purpose of the gifts which is to edify the body (14:5). In light of this, the church should promote the gifts in a

way that is constructive for the whole fellowship and thus see to it that tongues are properly regulated for the same purpose.

4. Verses 27-40 lay the boundaries for any use of tongues. Note Paul's rules:

- a) No more than three are to speak in tongues (v. 27).
- b) This is to be each one speaking at a different time (27).
- c) There must always be an interpreter ((v. 27-28).
- d) The result of any spiritual action should be peace, not confusion (v. 33).
- e) Women are not to speak (v. 34).
- f) All things are to be done decently and in order (v. 40).

All of these guidelines would demonstrate that the gift of tongues was controllable. It was not a manifestation of the Spirit in which one could not choose to be silent.

5. Verses 22 and 23 are of crucial importance. At first glance they could appear to contradict each other. Verse 22 affirms that tongues are a sign to the unbeliever, but verse 23 claims that the unbeliever will be driven away by tongues. Though numerous solutions to this difficulty have been set forth (see D.A. Carson, Showing the Spirit, pp. 109-116), the key to the interpretation seems to be located in the preceding context. In v. 21, Paul cites Isaiah 28:11-12. In this text unbelieving Israel is in view. She is the object of God's judgment as He utilizes foreign nations to discipline her. Thus the unbelievers of v. 22 is a reference to unbelieving Jews. As in Isaiah's day and also in Acts, foreign tongues serve as a sign of authentication to the nation of Israel. However, in v. 23 the local church meeting is the context, and all in the church are simultaneously speaking in tongues. The unbeliever here is any local Corinthian who comes in and sees this confusing and disorderly activity. Thus different unbelievers are in view in vv. 22-23, and there is no contradiction. An alternate position set forth by some (and not mentioned by Carson) is that in actuality different tongues are in view. Whereas tongues in Acts are clearly known languages, at Corinth the activity was little more than unintelligible ecstatic speech calculated at best to edify only the participant and at worst to frighten away the lost. They were not the languages of Acts 2 but rather an unsuccessful, even

carnal, attempt to duplicate the phenomenon of Pentecost. Regardless of the correct interpretation (and both positions, as well as others, have worthy advocates), the guidelines laid down in vv. 27-40 would virtually eliminate all of the modern manifestations of tongues in the church.

QUESTION NO. 3 Are there dangers in contemporary neo-Charismatic Renewal?

The answer to this question is an emphatic yes! Some of the common dangers are:

1. Emphasis on Charismatic Renewal is very often devastating to the task of evangelism. It is true that the gift of tongues does not necessarily short-circuit evangelism. But frequently interest in the much less demanding but rather sensational glossalalia so captures the imagination of the believer that this occupies increasing amounts of time and attention. Apparently the excitement of "personal edification" becomes more important than leading people to Christ and thus avoiding eternal punishment for these precious ones for whom the Saviour died (John 3:16, 1 John 2:1-2).
2. Doctrinal focus often shifts away from the great doctrinal essentials such as the personal work of Christ and the centrality of redemption. The doctrine of the Holy Spirit becomes primary and almost exclusive. Some forget that Jesus Himself said in John 16:13 that the ministry of the Holy Spirit would not be to speak of Himself but rather to draw attention to the person and work of Christ. Anything that would focus more on the Holy Spirit and spiritual gifts than Jesus and salvation is not from God. Further, it should not go unnoticed that the Lord Himself never spoke in tongues. This is also true of John the Baptist concerning whom Jesus said, "Among those born of women there has not risen one greater than John the Baptist" (Matt. 11:1; cf. also John 10:41).
3. Inherent within glossalalia is the tendency toward abuse. Furthermore, because of its mysterious nature and lack of clarity it is easily initiated either psychologically or by Satan. Tongues has successfully existed in Paganism and in all kinds of pseudo-Christianity. Indeed, tongues as an

ecstatic speech predates the time of Christ by at least 1,000 years. Sexual perversion, immorality and aberrant theologies can coexist with tongues as has been demonstrated numerous times. Satan is more easily able to imitate and abuse this gift of tongues than to mimic any of the others, especially when it is wrongly viewed as an ecstatic utterance and not a known language.

4. Charismatic Renewal is usually a back door "ecumenism" and as such is exceedingly dangerous. People with totally incompatible views regarding redemption, baptism, the church, and Christ Himself are rallied around the banner of "the baptism of the Spirit" and "the gift of tongues." It minimizes differences that God maximizes and provides an ideal structure for an apostate world church.
5. One of the perpetual difficulties associated with Charismatic Renewal is the engendering of spiritual pride (1 Cor. 8:1-3). Failure to recognize that not all believers are given the gift of tongues and insistence on the "baptism of the Spirit" subsequent to the new birth and the accompanying conviction that any believer who hasn't had this "second blessing" is less than complete in Christ leads almost inevitably to spiritual pride. Spiritual pride is of Satan, not of the Holy Spirit.
6. "God is the author of peace, not of confusion," according to Paul (1 Cor. 14:33). But Charismatic Renewal has spelled upheaval and strife in numerous fellowships. In non-evangelical, ritualistic high church situations one may successfully argue that carnal Christians or lost people cause the upheaval in reaction to the movement of the Spirit. But in evangelistic, Christ-oriented, soul-winning churches, Charismatic Renewal must frequently assume the majority of blame for divisiveness. This is not of peace and, therefore, not of God.
7. As a rule the Charismatic Renewal movement is notoriously parasitic. By this we mean that often converts to the movement are not from the ranks of unbelievers or even the unchurched. Frequently the devotees have come from among disgruntled or tenuously attached people in mainline denominations. These are often new believers who haven't had the opportunity to develop understanding of the Christian life and consequently are easy prey.

8. Another weakness related to point No. 2 above, is the overemphasis upon minor aspects of Christianity to the neglect of the very doctrines that need emphasis. Much more attention is given by the New Testament to the doctrines of love, hope, prophecy, evangelism, truth, moral purity, baptism, grace, the atonement of Jesus, etc. than to the subject of spiritual gifts as a whole and particularly to tongues. How can it possibly be justified to spend as much time and effort related to a minor aspect while disregarding the major emphases of God's Word.
9. Advertising and morals are very often subject to the question of integrity. It would be an error to maintain that all who are involved in Charismatic Renewal are guilty of misleading advertising and questionable moral practices. Many are sincere believers. The point here is simply that the rate of indulgence in these practices is far greater than it ought to be in a movement claiming such spiritual prowess.
10. Finally, shallow theology and questionable hermeneutical methodology is characteristic of the neo-Charismatics. There is a glaring absence of verse by verse exposition of the Scriptures, expounding of the whole counsel of God's Word and a full-orbed theology that equally appreciates all of God's revelation.

Again may we say that these dangers are not viewed as universal. They are significant dangers to which the tongues movement has all too often succumbed. These are problems that a New Testament Christian ought to keep in mind and avoid in his own spiritual life.

QUESTION NO. 4 How should individual Christians and local churches respond to Charismatic Renewal?

The believer must not be uncritically gullible, but neither can he indulge in the luxury of harsh, close-minded criticism. There are some scriptural admonitions which provide an answer to a Christian approach to Charismatic Renewal:

1. The believer or a church cannot forbid anyone to speak in tongues (1 Cor. 14:37). He must recognize that God may give this gift. However, this does not commit the believer to the unbiblical doctrine of a post-salvation "baptism of the Holy Spirit." It simply means that as a part of

His ministry the Holy Spirit may, if He deems it necessary, grant the gift of tongues according to the biblical pattern and for the biblical purposes.

2. Whenever tongues are employed, Christians must insist that the experience
 - a) abide by the Pauline rules in 1 Corinthians 14.
 - b) not be divisive.
 - c) not become a major emphasis.
3. 1 John 4:1 cautions the believer against believing that anything claiming an origin in the Holy Spirit is automatically from that source. We must remember that Satan is the great imitator and the flesh a great deceiver. Satan can produce counterfeit tongues, excepting the source and the results (and probably the genuine manifestation of a known language) and deceive many. Therefore, we must test the Spirits to see if they are from God.
4. We must insist that all Christian experience conform to the standards of doctrine and emphasis given in God's Word. We must also insist that in any "spiritual experience" the fruit of the Spirit as given in Galatians 5:22-23 be apparent. These are love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and self-control. Whenever God's Spirit is in control, this fruit will always be produced.
5. Every New Testament believer must demand that the emphasis in study be constantly varied so as to acquaint him thoroughly with all areas of Christian truth and provide major focus upon those toward which major attention is directed by the Scriptures. Furthermore, believers and churches must settle for nothing less in the action ministries of their lives than an overwhelming emphasis on evangelism and missions. The Commission of our Lord is still exactly what it always has been "--disciple all nations (Matt. 28:19-20)." This evangelization still demands the best energies we have!
6. Concerning "prayer tongues" and other private uses of tongues, the Christian would find this generally less objectionable than public

demonstrations. Even here, however, there are dangers. Any use of Romans 8:26 to argue for "prayer tongues" is a classic case of subjective eisegesis. In the first place, the passage plainly states that the Spirit makes intercession for us in a fashion which transcends any kind of utterance. To insist that such intercession must be articulated is to admit that God cannot know the mind of the Holy Spirit or the mind of the believer unless prayer is verbally expressed, or else He has an inclination toward hearing spiritual mutterings that are non-sensical to the masses. No Christian would wish to argue that way.

In fact, since there is no verse in Scripture in which "prayer tongues" are clearly advocated (1 Cor. 14:18-19 being noted), we might well conclude that we would better spend our time expressing to God the things we can; and when human language fails, let it fail completely, allowing the Spirit to express to God our heart's desires. In this we would join Paul and insist that we "will pray with the spirit and with the understanding also" (1 Cor. 14:15).

7. The believer ought not to be intimidated by neo-Charismatic renewal, and he should not feel spiritually inferior if he hasn't the gift of tongues. Paul has plainly said that other gifts are superior. He also taught that no one individual has all the gifts or is any one gift for every individual (1 Cor. 12:29-30). Besides, if tongues, or even a post-salvation baptism of the Spirit is a necessity, we will have to cross off the likes of Polycarp, Augustine, Wycliff, Huss, Luther, Calvin, Sattler, Hubmaier, Whitefield, the Wesley's, Edwards, Spurgeon, Scarborough, Moody, Carroll, Truett, Fuller, Graham, Criswell, and a host of others--God's great servants who never had this experience.

The Christian perspective is not to forbid tongues--provided these meet the specifications of the New Testament--but to earnestly desire the more important charismata while constantly insisting upon the primacy of the task of evangelism that was given by Jesus Himself in the Great Commission. All of this is to be done in love--the kind of love expressed in 1 Corinthians 13.

"THE TRUTH ABOUT TONGUES"

1 Cor. 14:1-40

- I. Tongues are inferior for edification 14:1-19
 - 1) They are unintelligible without an interpretation 14:1-5
 - 2) They are useless without an interpretation 14:6-12
 - 3) They are unfruitful without an interpretation 14:13-17
 - 4) They are undesirable without an interpretation 14:18-19
- II. Tongues may invite confusion 14:20-25
 - 1) Tongues are a sign for unbelieving Jews 14:20-22
 - 2) Tongues are senseless for unbelieving pagans 14:23-25
- III. Tongues are insulated with regulations 14:26-40
 - 1) There must be instruction 14:26-27
 - 2) There must be interpretation 14:27-28
 - 3) There must be inspection 14:29-32
 - 4) There must be integrity 14:33-40
 - a) Confusion is unspiritual 14:33
 - b) Women speaking is unscriptural 14:34-35
 - c) Wisdom is essential 14:36-38
 - d) Decorum is beneficial 14:39-40

unworthy manner will be guilty of the body and 'blood of the Lord.
28 But ^alet a man examine himself, and so let him eat of the bread and drink of the cup.

Spiritual Gifts: Unity in Diversity

12 Now^a concerning spiritual gifts,
brethren, I do not want you to
be ignorant:

Supper. It does not refer to a person's examining his or her daily walk with Jesus so as to determine worthiness to partake of Communion. To partake in a "worthy" manner is to attribute the full worth of Christ's redeeming work to his acceptance—to partake with faith in His full forgiveness, full reconciliation, and full power to restore, strengthen, and heal. **11:29** The Lord's body refers either to the physical body of Jesus (see v. 27) or to the corporate body of Christ, the church.

12:4-6 The three categories named in these verses coupled with the Trinity show the broad diversity, yet essential unity, in the manifestation of the Spirit. Unity does not make the Spirit uniform. The Holy Spirit is not an impersonal power, and His gifts do not spring from a human source; it is the work of God. Gifts are from the great gift, the Holy Spirit; ministries are modeled by the main minister, Christ (the Lord); and the works of the Spirit come from the chief worker, God the Father.

2:2-7 Paul identifies a spiritual gift as a supernatural ability bestowed on an individual by the Holy Spirit, not as a predestined natural ability. Thus, each gift is a manifestation of the M of the Spirit, that is, visible evidence of his activity. The Holy Spirit bestows the gifts to whom He wills as the occasion recommends from the divine viewpoint.

9 9 a)to another faith by the same Spirit,
to another b)gifts of healings by 'the
examine Spirit,
1000 *to another the working of miracles,
to another 'prophecy,* to another
ediscerning of spirits, to another
different kinds of tongues, to an-
other the interpretation of tongues.

KINGDOM DYNAMICS

12-3-10, 28. The Holy Spirit's Gifts to You. SPIRITUAL GIFTS. It is important that we blur the distinction between the gifts given by each member of the Church. Discovering the giftiness the Father has bestowed in us should not substitute for our earnest availability to operate in any of the nine gifts of the Holy Spirit listed here, as He, of His will, distributes them through the church. An elaboration of this and related themes appears in the study article on page 2018, "Holy Spirit Gifts and Powers."

KINGDOM DYNAMICS

1249. 28. The Gift of Healing, DIVINE HEALING. In order that the church's mission might not be limited to the abilities of mere human enterprises, the Holy Spirit provides specially designated, distributed, and energized gifts. Among them are gifts of healings. The clearest evidence is that the supernatural healing of the sick should be a permanent ministry established in the church alongside and abetting the work of evangelizing the world. This is for today—timeless—for "the gifts and the calling of God are irrevocable" (Rom. 11:29).

(Acts 28:8, 9; James 5:12-18; N.V.)

purpose, usually having to do with an immediate need. The gift of faith is a unique form of faith that goes beyond natural faith and saving faith. It supernaturally trusts and does not doubt with reference to the specific matters involved. **Gifts of healings** are those healings that God performs supernaturally by the Spirit. The plural suggests that as there are many sicknesses and diseases, the gift is related to healings of many disorders. **The working of miracles** is a manifestation of power beyond the ordinary course of natural law. It is a divine enablement to do something that could not be done naturally. Prophecy is a divine disclosure on behalf of the Spirit, an edifying revelation of the Spirit for the moment (14:31), a sudden insight of the Spirit, prompting exhortation or comfort (14:31-33). **Discerning of spirits** is the ability to discern the spirit world, and especially to detect the true source of circumstances or motives of people. **Different kinds of tongues** is the gift of speaking supernaturally in a language not known to the individual. The plural allows different forms, possibly harmonizing the known spoken languages of Acts 2:4-6 and the unknown transitional languages in Corinthians, designed particularly for playing and singing in the Spirit, mostly for private worship (14:14-19). The interpretation of tongues is the gift of

9 ^a Matt. 17:19;
[1 Cor. 13:2].
2 Cor. 4:13.
^b Matt. 10:1;
Mark 3:15;
16:18; James
5:14 ¹ NU one
10 ^a Mark 16:17
^b Rom. 12:6
^c 1 John 4:1
^d Acts 2:4-11
^e See WW at
1 Thess. 5:20.

11 ^aRom. 12:6;
2 Cor. 10:13;
^bJohn 3:8
12 ^aRom. 12:4, 5;
1 Cor. 10:17;
Eph. 4:4 ^a[Gal.
3:16]
13 ^a[Rom. 6:5]
^bRom. 3:22;
Gal. 3:28; [Eph.
2:13–18]; Col.
2:11

11 But one and the same Spirit works
all these things, ^adistributing to each
one individually ^bas He wills.

Unity and Diversity in One Body

12 For ^aas the body is one and has many members, but all the members of that one body, being many, are one body, ^bso also is Christ.

KINGDOM DYNAMICS

1212 All Believers Are Members of the Body of Christ, HUMAN WORTH: The human body is an exquisite organism. Scientists cannot duplicate it or even fully understand it. It is a synthesis of many parts all working together in a comprehensive whole, which affects one part of the body affects the whole. Each member of the body relates to and depends upon other parts of the body. Each contributes for the welfare of the entire body. So are all believers as members of the body of Christ. We should function in Christ's body as the parts of the human body function in the amputation of a limb's handicaps the entire body. There is no Christian brother whom we do not need. The word "body" (Greek: *soma*) is related to *sozo*, meaning "to heal, preserve; be made whole." This clearly shows how our lives are inextricably woven together within the body of Christ, and how well-being depends upon the well-being of others (Rom. 14:7). Let us allow Christ to knit us together in His church.

(Acts 17:26) (John 13:34-35) C.R.

13 For a by one Spirit we were all bap-

rendering the transrational (but not irrational) message of the Spirit meaningful to others when exercised in public. It is not the translation of a foreign language. Note: None of the girls require a "public" setting, although each may and should be welcomed in corporate gatherings.

12:12-16 In comparing the church to the human body, Paul shows how the wide diversity of gifts assures unity in the church. Each gift contributes something necessary to the common life and growth of the whole. There is no room for pride and no need to feel inferior in the body of Christ, for each individual is essential to the proper function of the body. 12:13 Paul states the basis for the principle of unity within Christianity. The gift of the Holy Spirit is the common life of Christians and a greater dynamic than all human distinctions. The Greek grammar in this statement parallels other passages that speak of being "baptized with the Holy Spirit" (see Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; 11:16). While Spirit baptism describes a primary spiritual reality for all believers, Paul still pleads for a Spirit-filled experience (Eph. 5:18) that includes the manifestations listed here.

Greeks, whether slaves or *free—and have all been made to drink into one Spirit.

14 For in fact the body is not one member but many.

15 If the foot should say, "Because I am not a hand, I am not of the body," is it therefore not of the body?

16 And if the ear should say, "Because I am not an eye, I am not of the body," is it therefore not of the body?

17 If the whole body were an eye, where would be the hearing? If the whole were hearing, where would be the smelling?

18 But now God has set the members, each one of them, in the body just as He pleased.

19 And if they were all one member, where would the body be?

20 But now indeed there are many members, yet one body.

21 And the eye cannot say to the hand, "I have no need of you"; nor again the head to the feet, "I have no need of you."

22 No, much rather, those members of the body which seem to be weaker are necessary.

23 And those members of the body which we think to be less honorable, on these we bestow *greater honor; and our unpresentable parts have greater modesty.

24 But our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it.

25 That there should be no schism in the body, but that the members should have the same care for one another.

26 And if one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it.

27 Now you are the body of Christ, and members individually.

28 And God has appointed these in the church: first apostles, second prophets, third teachers, after that miracles, then gifts of healings,

13-14 John 7:37-39 NU omits Rev. 6:15. 18-19 Cor. 12:28 23-24 See WW at John 10:10. 25-26 division 27-28 Rom. 12:5. Eph. 1:23; 4:12. 5:23, 30; Col. 1:24; Eph. 5:30 28-29 Eph. 4:11 30-31 Acts 13:1; Rom. 12:6 32-33 Gal. 3:5 34-35 Mark 16:18; 1 Cor. 12:9, 30 36-37 1 Tim. 5:17. 24 See WW at Acts 6:1. See WW at Matt. 2:5

The Greatest Gift

13 Though I speak with the tongues of men and of angels, but have not love, I have become sounding brass or a clanging cymbal.

14 If I give to the poor, or if I feed the hungry, or if I clothe the naked, and have not love, I am like a sounding brass or a clanging cymbal.

15 If I give my body to be burned, or if I take part in the Lord's Supper, and have not love, it profits me nothing.

16 Love endures all things, believes all things, hopes all things, endures all things.

17 Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away.

18 For we know in part and we prophesy in part.

19 But when that which is perfect has come, then that which is in part will be done away.

20 When I was a child, I spoke as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

21 For now we see in a mirror, dimly, but then we shall see face to face, now I know in part, but then I shall know fully, as I am fully known.

22 And though I have the gift of prophecy, and understand all mysteries, and have all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.

23 And though I bestow all my goods to feed the poor, and though I give my

CHAPTER 13

1-2 See WW at Matt. 4:11 3-4 1 Cor. 12:9-10 5-6 Matt. 17:20; 21:21 7-8 See WW at 1 Thess. 5:20. 9-10 See WW at Luke 16:4. 11-12 Matt. 6:1, 2 13-14 1 Cor. 10:12; 17:9; Eph. 4:32 15-16 Gal. 5:26 17-18 See WW at 1 Cor. 14:1. 19-20 1 Cor. 10:24 21-22 1 Cor. 13:12 23-24 1 Cor. 13:12 25-26 1 Cor. 13:12 27-28 1 Cor. 13:12 29-30 1 Cor. 13:12 31-32 1 Cor. 13:12 33-34 1 Cor. 13:12 35-36 1 Cor. 13:12 37-38 1 Cor. 13:12 39-40 1 Cor. 13:12 41-42 1 Cor. 13:12 43-44 1 Cor. 13:12 45-46 1 Cor. 13:12 47-48 1 Cor. 13:12 49-50 1 Cor. 13:12 51-52 1 Cor. 13:12 53-54 1 Cor. 13:12 55-56 1 Cor. 13:12 57-58 1 Cor. 13:12 59-60 1 Cor. 13:12 61-62 1 Cor. 13:12 63-64 1 Cor. 13:12 65-66 1 Cor. 13:12 67-68 1 Cor. 13:12 69-70 1 Cor. 13:12 71-72 1 Cor. 13:12 73-74 1 Cor. 13:12 75-76 1 Cor. 13:12 77-78 1 Cor. 13:12 79-80 1 Cor. 13:12 81-82 1 Cor. 13:12 83-84 1 Cor. 13:12 85-86 1 Cor. 13:12 87-88 1 Cor. 13:12 89-90 1 Cor. 13:12 91-92 1 Cor. 13:12 93-94 1 Cor. 13:12 95-96 1 Cor. 13:12 97-98 1 Cor. 13:12 99-100 1 Cor. 13:12

body to be burned, but have not love, it profits me nothing.

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Love never fails. But whether there are prophecies, they will fail; whether there are tongues, they will cease; whether there is knowledge, it will vanish away.

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For now we see in a mirror, dimly, but then we shall see face to face, now I know in part, but then I shall know fully, as I am fully known.

And though I have the gift of prophecy, and understand all mysteries, and have all knowledge, and though I have all faith, so that I could remove mountains, but have not love, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my

prophecy is functionally "better" than tongues in public because it edifies the church (14:4, 5), unless, of course, the "tongue" is interpreted. However, the example from the human body precludes all value ranking of gifts (12:22-25). No negative conclusion about the worth of tongues may legitimately be drawn from the fact that it appears last in the list. It is self-evident that the least important virtue in the fruit of the Spirit because it is listed last (Gal. 5:22, 23). Using the same logic, love should be of less importance than faith and hope, but Paul calls it the greatest (1 Cor. 13:13). A more excellent way is not a negative comparison between gifts and love, since the temporal adverb yet indicates the continuation of the subject. All manifestations of the Spirit must at the same time manifest the ways of love, for love is the ultimate issue behind all things.

13:1-13 Paul explains the absolute necessity of love (vv. 1-3); defines the essence of love in 14 of its characteristics (vv. 4-7); and contrasts the eternal perfection of love with the temporal imperfections of gifts (vv. 8-13).

13:1-8 See section 1 of Truth-in-Action at the end of 1 Cor. 13:1-8. Without love the most magnificent manifestation of gifts and the most heroic self-sacrifice mean nothing. Right things must be done in the right way. Although some view the reference to tongues of angels as a poetic hyperbole, it likely denotes the languages of these supernatural beings.

13:9-13 Love suffers long, having patience with imperfect people. Love is kind, active in doing good. Love does not envy; since it is nonpossessive and noncompetitive, it actually wants other people to get ahead. Hence it does not parade itself. Love has a self-effacing quality; it is not ostentatious. Love is not puffed up, treating others arrogantly; it does not behave rudely, but displays good manners and courtesy. Love does not seek its own, insisting on its own rights and demanding precedence; rather, it is unselfish. Love is not provoked; it is not irritable or touchy, rough or hostile, but is graceful under pressure.

Love thinks no evil; it does not keep an account of wrongs done to it; instead, it erases resentments. Love does not rejoice in iniquity, finding satisfaction in the shortcomings of others and spreading an evil report; rather, it rejoices in the truth, aggressively advertising the good. Love believes all things, defending and holding other people up. Love believes the best about others, credits them with good intentions, and is not suspicious. Love hopes all things, never giving up on people, but affirming their future. Love endures all things, persevering and remaining loyal to the end.

13:8-13 Gifts, in contrast to love, are partial, not complete (v. 9); they are temporal, not eternal (vv. 10, 11); they communicate imperfect rather than perfect knowledge (v. 12). Everything in this age compared to the perfection of the new creation is at a child-stage, including all gifts. Rather than suggesting the demise of gifts during this age or at some early point in church history, this passage proves just the opposite.

13:10 That which is perfect refers to the completion of God's purposes after the coming of the Lord Jesus Christ (Rom. 8:18, 19). There is no reason other than human opinion to presume to attribute this reference to the conclusion of the canon of the Scriptures. While the inspired Word of God was completed at the end of the first century, its completion did not signal an end to the continuing operation of the very powers it describes. Rather, that Word instructs us to welcome the Holy Spirit's gifts and ministries in our lives to round out our sufficiency for ministry to a needy world—through the Word preached and the Word confirmed.

13:12 Ancient mirrors, which were manufactured at Corinth, were made of metal and gave dim reflections, an illustration of our imperfect knowledge during this age. But knowledge will be full and instantaneous in the future state of glory.

anticipates a negative answer. However, the wish that all did (14:5), and the prevalence of tongues in Paul's own personal prayer life (14:18), indicate that the question really refers to the fact that all should not expect or strive to speak with tongues in public meetings (14:27). Such breeds chaos.

12:31 Paul's exhortation concerning the best gifts seeks to correct the mistaken applications of the public use of tongues. The private use, which is designed mostly for self-education, was being confused by public exercise. "Best" might be defined as that gift or those gifts most suited to the given situation, and an example is present; for example,

12:27-30 Members individually: The lessons from the human body are now practically applied to individuals. No one has all the gifts. Any order of ranking would contradict the context, which is a mix of the gifts, ministries, and activities of the Trinity, illustrating how variety and diversity operate in different people (12:4-6). Helps describes all forms of loving service and support, a manifestation of the Spirit often overlooked. Administrations is another of the less honorable, that is, less noticeable ministries (v. 23), giving guidance and assistance behind the scenes.

12:30 Do all speak with tongues? This question

Viewpoints on "Tongues"

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Category	Traditional	Pentecostal	Charismatic
Nature of Tongues	Tongues in Acts are human languages whereas tongues in 1 Corinthians are either human languages, heavenly or angelic languages, or ecstatic utterances.	Tongues in Acts are human languages whereas tongues in 1 Corinthians are heavenly or angelic languages.	Tongues in Acts are human languages whereas tongues in 1 Corinthians are heavenly or angelic languages.
Content of Tongues	Glossolalia is praying to God in a language that one has not studied. Some believe that New Testament accounts of "tongues" ties it in with a knowable or known language which is addressed to God in thanksgiving and praise. Never is it intended that tongues be equivalent to prophecy in being addressed to people.	Tongues may be prayer to God or they may be God's means of speaking to the people of God, equivalent to prophecy, if interpreted.	Tongues may be prayer to God or they may be God's means of speaking to the people of God, equivalent to prophecy, if interpreted.
Need of Tongues	Dispensationalists believe that tongues had a limited value in the early church to demonstrate God's change from Israel to the church. Most are in agreement that they were also used to build up the church when accompanied by the gift of interpretation of tongues. They are not needed today.	Tongues not only to signify the Spirit's presence and power but also to provide the ability to speak to God through the Spirit about concerns that the mind is not able to express. The gift of tongues is also given to some Christians to give the will of God.	Not all Christians will speak in tongues, and the Spirit is present in every Christian, but special power comes to the Christian by means of releasing the Spirit's power by tongues, given to some Christians to give the will of God to the church for its edification.
Purpose of Tongues	The primary purpose of tongues was to demonstrate the change from the nation of Israel to the nations of all the world. They are not a normative indication that someone has received the Spirit of God or a second baptism of (or in) the Spirit.	Tongues are the initial, necessary evidence that one has received the Spirit or the empowering from the Spirit by means of the baptism of the Holy Spirit. Further, they are used by the Spirit-filled believer in praying more effectively. Pentecostals differ as to whether one receives the Spirit of God at the moment of conversion or only at the baptism of the Spirit.	Tongues are an indicator (but not the only one) that one has the fullness of the Spirit of God. All Christians have the Spirit from conversion, but the fullness comes through one's letting God take control of one's life. This is not a second blessing but a recognition of God's power. Tongues help one to pray in the Spirit.
Duration of Tongues	Tongues ceased after the completion of the New Testament. There is no reliable evidence today of the miraculous gift of speaking foreign languages. <i>* Not all in this view would say tongues have ceased.</i>	Tongues have continued throughout the ages, arising again in various periods of the church's history when greater desire for spirituality has occurred.	Tongues have continued throughout the ages, arising again in various periods of the church's history when greater desire for spirituality occurred.

but then brace to face. Now I know in part, but then I shall know just as I also am known.

13 And now abide faith, hope, love, these three; but the greatest of these is love.

Prophecy and Tongues

14 Pursue love, and desire spiritual gifts, but especially that you may prophesy.

WORD WEALTH

14:1 desire, zealous (day-low-oh). Strong's #2206. To be zealous for, to burn with desire, to pursue ardently, to desire eagerly or intensely. Negatively, the word is associated with strong envy and jealousy (Acts 7:9, 17; 1 Cor 13:4; James 4:2).

KINGDOM DYNAMICS

14:1-40. The Pentecostal/Charismatic Context. SPIRITUAL GIFTS. This text bases the gifts of the Spirit on the sure foundation of love and calls for integrity as the key for the preservation of the sacredness of the sanctuary and the dignity of the worship service. This passage affords the controlling guidelines for governing services in the biblically sensitive Pentecostal/Charismatic context. An elaboration of this and related themes appears in the study article on page 2018, "Holy Spirit Gifts and Power." (Quoted 2018:28:11, 12) P.W.

KINGDOM DYNAMICS

14:1 The Priority and Desirability of Prophecy, PROPHECY. The life of the NT church is intended to be blessed by the presence of the gift of prophecy. As Paul states here in noting love as our primary pursuit, prophecy is to be welcomed for the edification and exhortation and comfort of the congregation corporately and individually (v. 3). Such

13:13 The virtues of faith, hope, and love are necessary in this age; but in the age to come, faith will give way to sight (2 Cor 5:7), and hope will turn into experience (Rom. 8:24). Love alone is eternal, for God is love (1 John 4:8). 14:1-40 Paul provides guidelines for exercising the gifts of prophecy and tongues, comparing their public benefits with private exercise (vv. 2-25), stating their rules of operation (vv. 26-36), and giving a final exhortation (vv. 37-40). 14:1-5 See section 5 of Truth-In-Action at the end of 1 Cor. This is why they are so vastly important and constantly used by Paul (v. 18). Mysteries, as elsewhere in the NT, refers to secrets which have been divinely revealed. 14:3, 4 The use of tongues is a means of private self-education. This practice does not denote selfishness, but rather, spiritual strengthening. Prophecy, however, builds up, encourages, and comforts others in the church.

14:2 Paul's assertion clearly establishes the primary

12 *Gen. 32:30; Num. 12:8; Matt. 18:10; 1 John 3:21.
*See WW at Luke 5:22.
13 *See WW at Mark 11:22.
*See WW at 1 Thess. 1:3

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1 *1 Cor. 12:31; 14:39 Num. 11:25, 29

encouragement of each other is "prophecy," not "words." In the sense of the Bible, which uses the very words of God, but in the sense of human words of God, Spirit uniquely brings to mind.

The practice of the gift of prophecy is one purpose of Holy Spirit fullness (Acts 2:17). It also fulfills Joel's prophecy (Joel 2:28; and Moses' earlier expressed hope (Num. 11:29).

The operation of the gift of prophecy is encouraged by Peter (1 Pet. 4:11), and Paul says that it is within the potential of every believer (1 Cor. 14:31). It is intended as a means of broad participation among the congregation, mutually benefiting each other with "edified, loving words of building, insight, and affirmation." Such prophecy may provide such insight that hearts are humbled in worship of God, suddenly made aware of His Spirit's knowledge of their need and readiness to answer it (1 Cor. 14:24).

25. Prophecy of this order is also a means by which vision and expectation are promoted and provided, and without which people may become passive or negligent (1 Sam. 3:1; Prov. 29:18; Acts 2:17). There are specific guidelines for the operation of this gift as with all gifts of the Holy Spirit, to insure that one gift does not supplant the exercise of others or usurp the authority of spiritual leadership. Further all such prophecy is subordinated to the plumbline of God's Eternal Word, the Bible—the standard by which all prophetic utterance in the church is to be judged (1 Cor. 14:26-33).

(Eph. 1:17-192 Pet. 1:16-19) J.W.H.

2 For he who speaks in a tongue does not speak to men but to God, for no one understands him; however, in the spirit he speaks mysteries.

3 But he who prophesies speaks edification and exhortation and comfort to men.

4 He who speaks in a tongue edifies himself, but he who prophesies edifies the church.

purpose for tongues as the gift of the Spirit for private worship. It is a unique Godward and not a manward gift, unless interpreted so the hearers may understand (v. 5). Tongues are intended for personal prayer and praise to God (vv. 14, 17). Therefore, they can take on a strictly spiritual form of expression, since man is not the goal. The seat of their operation is not the mind, but the spirit (vv. 14, 15). They are an enablement of the Spirit for nonconceptual communication directly with God, who is Spirit (John 4:24). This is why they are so vastly important and constantly used by Paul (v. 18). Mysteries, as elsewhere in the NT, refers to secrets which have been divinely revealed. 14:3, 4 The use of tongues is a means of private self-education. This practice does not denote selfishness, but rather, spiritual strengthening. Prophecy, however, builds up, encourages, and comforts others in the church.

15 *1 Nu. and 6 *1 Cor. 14:26; Eph. 1:17

8 *See WW at Acts 20:35

10 *meaning 11 *Li. ber- barian

12 *eager building up

*See WW at Acts 22:3

5 I wish you all spoke with tongues, but even more that you prophesied; for he who prophesies is greater than he who speaks with tongues, unless indeed he interprets, that the church may receive edification.

Tongues Must Be Interpreted

6 Now, brethren, if I come to you speaking with tongues, what shall I profit you unless I speak to you either by revelation, by knowledge, by prophesying, or by teaching?

7 Even things without life, whether flute or harp, when they make a sound, unless they make a distinction in the sounds, how will it be known what is piped or played?

8 For if the trumpet makes an uncertain sound, who will prepare for battle? 9 So likewise you, unless you utter by the tongue words easy to understand, how will it be known what is spoken? For you will be speaking into the air.

10 There are, it may be, so many kinds of languages in the world, and none of them is without significance. 11 Therefore, if I do not know the meaning of the language, I shall be a foreigner to him who speaks, and he who speaks will be a foreigner to me.

12 Even so you, since you are zealous for spiritual gifts, let it be for

the edification of the church that you seek to excel.

13 Therefore let him who speaks in a tongue pray that he may interpret.

14 For if I pray in a tongue, my spirit prays, but my understanding is unfruitful.

15 What is the conclusion then? I will pray with the spirit, and I will also pray with the understanding; I will sing with the spirit, and I will also sing with the understanding.

16 Otherwise, if you bless with the spirit, how will he who occupies the place of the uniformed say "Amen" at your giving of thanks, since he does not understand what you say?

17 For you indeed give thanks well, but the other is not edified.

18 I thank my God I speak with tongues more than you all;

19 yet in the church I would rather speak five words with my understanding, that I may teach others also, than ten thousand words in a tongue.

Tongues a Sign to Unbelievers

20 Brethren, do not be children in understanding; however, in malice be babes, but in understanding be mature.

21 In the law it is written:

b "With men of other tongues and other lips

14:5 Paul's endorsement of prophecy over tongues in corporate gatherings is qualified by his equating the value of tongues with prophecy. If the tongue is accompanied by interpretation. Therefore, tongues without interpretation are for personal edification. Prophecy and tongues with interpretation minister to the entire congregation, being understood by all. This understanding serves to affirm the fact of and distinguish the application of the two distinct ways "tongues" may be manifested—in private or public, in personal devotion or in corporate gatherings.

14:8-13 Prophecy is preferred above tongues in public, where clear understanding by the hearers is the goal. Tongues exercised in a church meeting must therefore be interpreted.

14:13-22 See section 3 of Truth-In-Action at the end of 1 Cor.

14:13 The person who speaks in tongues publicly seems to bear the responsibility of interpretation, but 12:10 allows for a diversity in these two gifts. If no interpreter is present, the tongue is to be restrained (v. 28).

14:14-19 Paul reveals the place of tongues in his own personal prayer life. Praying in tongues is praying from the spirit instead of the intellect, and the same is true of singing praises. For Paul, praying and singing, both in tongues and in everyday language, were normal and regular parts of prayer and praise. There is no suggestion of hysteria, emotionalism, or abnormality of any kind.

14:16, 17 Edification of others is always the guideline in the public use of tongues. At the same time v. 17 makes it clear that no censure is intended. It is not clear whether or

not corporate singing, praising, or praying in tongues would be permitted or denied by Paul. What is clear is that no individual or group of individuals should so sing or pray in violation of the leadership, the spirit of the group as a whole, or the intent of the meeting. Differences exist in the acceptance of "singing in tongues" in corporate gatherings of believers. Some adhere to a strict disallowance of group exercise of this gift in concert, while others feel that "order" is not violated if the exercise is explained and nonliteral expression maintained.

14:18 Paul did not depreciate tongues as a lesser gift, but thanked God for the self-edification afforded by the full measure of the gift in his own devotional life. (See also v. 5, "I wish you all spoke with tongues.")

14:21-25 In one respect, Paul's use of is. 28:11, 12 notes how the harsh, unknown tongues of foreign invaders were a sign of divine judgment upon Israel in Isaiah's day—a warning that they scoffed at and completely rejected. He seems to be noting how tongues in the Corinthian church could have the same effect of hardening believers who were present, whose response to the sign of tongues might be you are out of your mind (similar to the reaction at Pentecost, Acts 2:13). Prophecy, however, is a sign to believers that God is in their midst, and brings conviction upon unbelievers, leading them to repentance. (In a second respect, Paul might have had double entendre in mind, for the passage also describes a second aspect of possible value in "tongues"—that people would receive a "rest" and "a refreshing." In private exercise, the "edifying" benefit of tongues (v. 4) would doubtless include that.)

I will speak to this people; And yet, for all that, they will not hear Me,"

says the Lord.
22 Therefore tongues are for a sign, not to those who believe but to unbelievers; but prophesying is not for unbelievers but for those who believe.
23 Therefore if the whole church comes together in one place, and all speak with tongues, and there come in those who are uninformed or unbelievers, will they not say that you are out of your mind?
24 But if all prophesy, and an unbeliever or an uninformed person comes in, he is convinced by all, he is corrected by all.
25 And thus the secrets of his heart are revealed; and so, falling down on his face, he will worship God and report that God is truly among you.

Order in Church Meetings

26 How is it then, brethren? Whenever you come together, each of you has a psalm, a hymn, a teaching, and an interpretation, has a revelation, has an interpretation. Let all things be done for edification.
27 If anyone speaks in a tongue, let there be two or at the most three, each in turn, and let one interpret.

KINGDOM DYNAMICS

14:27 Limits to Exercising Tongues: SPIRITUAL GIFTS: In a group gathering, the exercise of tongues (with interpretation each time, of course) is to be limited to sequences of two or three at the most. While many hold this to be a rigid number, others understand it to be a flexible guideline for keeping a worship service from becoming chaotic.

14:26-40 See section 4 of Truth-in-Action at the end of 1 Cor.
14:26 Each of you: The things of the Spirit are intended for every member of the body of Christ, not an elite few. This verse describes typical Christian worship in the present age.
14:29 In order to preserve balance and prevent confusion in the worship service, Paul regulates prophecy. Others present, especially those who function in the gift of prophecy, are to judge the authenticity of the prophetic utterances. The judging includes its content, alignment with God's Word, and relevancy to the meeting.
14:34, 35 These verses are very difficult and are subject to great debate. The best interpretation is probably to see Paul as not forbidding women to prophesy spiritual gifts in the service (see 11:5; Acts 2:18; 21:9). Rather, the prohibitions undisciplined discussion that would disturb the service. Also possible is the forbidden speaking along the lines of 1 Tim.

edge that the things which I write to you are the commandments of the Lord.
38 But if anyone is ignorant, let him be ignorant.
39 Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues.
40 Let all things be done decently and in order.

The Risen Christ, Faith's Reality
15 Moreover, brethren, I declare to you the gospel which I preached and by which you received, and by which you stand, and by which also you are saved, if you hold fast that word which I preached to you—unless you believed in vain.

3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures.
5 and that He was seen by Cephas, then by the twelve.
6 After that He was seen by over five hundred brethren at once, of whom the greater part remain to the present, but some have fallen asleep.
7 After that He was seen by James, then by all the apostles.
8 Then last of all He was seen by me also, as by one born out of due time.
9 For I am the least of the apostles, who am not worthy to be called an apostle, because I persecuted the church of God.

WORD WEALTH

14:32 subject, *hypothese* (hypothesis) (14:32) Strong's #5293: Literally "to stand under." The word suggests subordination, subjection, submission, subservience, subordination. The divine gift of prophetic utterance is put under the control and responsibility of the possessor.

33 For God is not the author of confusion but of peace, as in all the churches of the saints.
34 Let your women keep silent in the churches, for they are not permitted to speak; but they are to be submissive, as the church also says.
35 And if they want to learn something, let them ask their own husbands at home; for it is shameful for women to speak in church.
36 Or did the word of God come originally from you? Or was it you only that it reached?

37 If anyone thinks himself to be a prophet or spiritual, let him acknowledge that the things which I write to you are the commandments of the Lord.
38 But if anyone is ignorant, let him be ignorant.
39 Therefore, brethren, desire earnestly to prophesy, and do not forbid to speak with tongues.
40 Let all things be done decently and in order.

10 But by the grace of God I am what I am, and His grace toward me was not in vain; but I labored more abundantly than they all, yet not I, but the grace of God which was with me.
11 Therefore, whether it was I or they, so we preach and so you believe.

The Risen Christ, Our Hope

12 Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead?
13 But if there is no resurrection of the dead, then Christ is not risen.
14 And if Christ is not risen, then our preaching is empty and your faith is also empty.
15 Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up—if in fact the dead do not rise.
16 For if the dead do not rise, then Christ is not risen.
17 And if Christ is not risen, your faith is futile; you are still in your sins!
18 Then also those who have fallen asleep in Christ have perished.
19 If in this life only we have hope in Christ, we are of all men the most pitiable.

The Last Enemy Destroyed

20 But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep.
20 1 Pet. 1:3 Acts 26:23 10:12

13 1NU If anyone does not recognize this, he is not recognized.
39 1 Cor. 12:31
40 1 Cor. 14:1
1 Cor. 14:33
CHAPTER 15
1 (Gal. 1:11)
2 (Rom. 5:2)
3 (Rom. 1:16)
4 (Gal. 3:4)
5 (Gal. 1:12)
6 (Ps. 22:15)
7 (See WW at John 5:39)
8 (Ps. 16:9-11)
9 (88:16; 10:1)
10 (Luke 24:34)
11 (Matt. 28:17)
12 (10:1)
13 (Acts 13:4)
14 (1 Cor. 12:28)
15 (Acts 9:5-6)
16 (Acts 9:5-6)
17 (28:11; 26:12-13)
18 (Eph. 3:8-9)
19 (Eph. 3:8-9)
20 (Eph. 3:7, 8)
21 (Phil. 2:13)
22 (See WW at 2 Cor. 12:3)
23 (See WW at Rom. 10:9)
24 (1 Thess. 4:14)
25 (Acts 2:24)
26 (Acts 26:22)
27 (Rom. 4:25)
28 (See WW at Acts 14:15)
29 (Job 14:12)
30 (10:1)
31 (2 Tim. 3:12)

14:39, 40 Discontinuance of spiritual gifts was not Paul's solution to their abuse. The guidelines he has given will provide safeguards assuring order in the service.
15:1-58 The Greeks scoffed at the idea of a bodily resurrection (see Acts 17:32). They believed the body was a barrier to the immortal soul. Therefore the attainment of the good required an escape from the body. Paul portrays the resurrection as a qualitative life, involving the eternal redemptive plan of God with the destruction of all enemy powers. He shows the importance of the resurrection as it relates to Jesus Christ (vv. 1-11) and to Christians (vv. 12-34); he defines the nature of the resurrection body (vv. 35-49); and he reveals how the resurrection will take place (vv. 50-58).
15:1 The gospel is more than the forgiveness of sins; it includes Christ's resurrection and the subsequent renewal of all creation.
15:2 Only persevering faith is saving faith.
15:4 According to the Scriptures: See Ps. 2:7; 16:10; 61:7; 68:18; 102:25-27; 110:1; Is. 25:8; 26:19; 53:10-12; Dan. 12:2; Hos. 6:2; 13:14.
15:5-8 The gospel is God's historical revelation of Himself

in Christ. It is a saving event that literally happened in the crucifixion and resurrection of Jesus as seen by reliable eyewitnesses. The gospel is not speculation or theory; it concerns events that can be reported.
15:8 Paul humbly illustrates his personal unworthiness as a former persecutor. Out of due time is a graphic term in which Paul describes himself at the time of the call of the other apostles as an undeveloped, abandoned, incapable of sustaining life. The conversion of such a devout Jew as Paul is inexplicable apart from an actual appearance of Christ (see Acts 9:22; 26).
15:12-19 Paul hypothetically assumes the false premise of no resurrection to show its far-reaching implication. Christianity completely depends on the real physical resurrection of the dead body of Christ; otherwise, it is all a lie.
15:20 The firstfruits are the first ripened part of the harvest, furnishing actual evidence that the entire harvest is on the way. According to Lev. 23:4-14, the firstfruits in connection with the Passover were used to consecrate the coming harvest. Jesus died on the Passover, and His resurrection is a promise of our own resurrection.

SPECIAL REPORT

Issue No. 1

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The "Toronto Revival"

The following is given in response to those who have been asking us about what is happening in Toronto. I simply report what I actually observed in a three hour service, my immediate response, and subsequent concerns.

In weighing the veracity of something, Scripture must always be our guide—not personal preference, experience, tradition, or cultural setting. When anything contradicts the Bible, or distorts God's self-revelation in His Word, it is *wrong*, no matter how positive the end result is reported to be. I in no way question the sincerity of anyone present that night who was seeking after God. I am not saying that individuals could not have experienced a genuine encounter with the Lord, in spite of what might have been happening around them.

There is a growing hunger on the part of Christians worldwide. Many are traveling to Toronto to check on what is happening, in hopes of meeting the Lord. That in itself ought to encourage us. (We have been seeing deep responses in the hearts of God's people through *Experiencing God* and *Fresh Encounter*.) It should also be a caution, for with any genuine moving of the Spirit of God, there have always been distractions and counterfeits.

I am longing to see genuine revival and spiritual awakening. God grant to us all the discernment to distinguish between the flesh and the Spirit, the holy and the common.

Something has been happening in the Christian world over the last year that has many excited, many confused, and many concerned. It is probably best known as the "Toronto Revival," or "Laughing Revival" (the leaders prefer to call it

renewal). Its center has been the Airport Vineyard Church in Toronto, though it originated in South Africa and was "carried" to Canada by Evangelist Rodney Howard-Browne.

This has been anything but regional. It has already spread to many foreign countries and has seen unusual success in England. According to a pastor friend of mine in London, it has impacted hundreds of churches in the British Isles.

The manifestations accompanying this movement have received a lot of press, due to their unusual characteristics: uncontrollable laughter, roaring (lion like), and jerking from head to toe. I went to Toronto this past fall to see for myself.

Before I get into that, however, I feel I need to say that I was reared in a "revival environment." The heart of my preacher father's message was a call to God's people to return to Him. For years, many places he went in Europe and the several times he came to North America, he would call the church he was in to Solemn Assembly. It was a time of soul-searching and repentance as a body. He prayed for and longed to see revival. He looked into every movement and followed up every sign that suggested a hint of God's supernatural touch. As I look back, however, I recall Dad having something that unfortunately seems to be lacking in many today—*discernment*. As much as his heart longed to see God's manifest presence, he seemed able to distinguish truth from error, the real from the false.

That can be a lonely road sometimes, especially when you oppose popular opinions supported by the endorsements of friends and colleagues in the ministry. I understand this, too. I have watched the rise and fall of personalities who, though promoted by well known spiritual leaders, turned out to be false prophets.

I have seen trends come and go like waves on a shore.

The service I attended that night in Toronto was not at the Airport Vineyard Church itself. It was the final service of a Catch the Fire Conference, sponsored by the church and national vineyard leadership. There were, I was told, approximately 3,000 in attendance from all over the world. This, I felt, would give me a broad perspective of what was happening since many key leaders were participating.

I was not prepared, however, for what I encountered in the lobby of the Constellation Hotel Conference Center. As I entered the door, people were lying all over the floor, in various positions. Some had their feet in the air, laughing uncontrollably. Intermingled among the laughing was roaring like lions (some people on all fours, some sitting). I observed one growling man, on all fours, facing a seated woman who was pointing at him and laughing uncontrollably. Stepping around the bodies, I saw several who were jerking (violently shaking). I carefully made my way through this scene to a standing group of people who were waiting for the auditorium doors to open.

As we waited, I engaged two women in conversation. One of them had been part of the movement for several months. The other had just been exposed to it that week. They assured me that the final result of what I was seeing would be a deepening love for God, a freedom in the Spirit, and a deliverance from inhibitive life patterns and binding traditions.

I thought to myself, then told them that we (Prayer and Spiritual Awakening) were seeing this happen in the lives of people all across the land as they encountered God in a fresh way and rediscovered the love—relationship for which God created them—but without unusual physical manifestations. I

thought of the churches in the United States that have literally been transformed by the Spirit of God and are seeing things happen among their people that can only be explained as the handiwork of God. We have seen the joy of the Lord restored to entire congregations, and we have watched churches, that in size would be considered insignificant, begin to actually touch a world. All this is taking place as the eyes of God's people are being opened to the truth that they are "a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare [His] praises" (1 Pet. 2:9, NIV). This change and supernatural transformation is in the context of deep conviction, repentance, and obedience. It all issues out of a newly discovered love for the Lord.

My response, in my heart, as I saw this was, "But why, God, why all this that I am seeing? Why do people have to have such extreme experiences of the flesh (body) in order to love you more in their spirits? Am I misunderstanding who You are? Are You not still the high and lofty One, the One whose name is holy, who lives in a high and lofty place, but also with him who is contrite and lowly in heart (Isa. 57:15)? Is this You roaring like a lion on the floor? Are You laughing hysterically or jerking uncontrollably? Is this the expression of the awesome God who so often appeared by fire and whose glory would so fill the temple that the people fell on their faces before you in worship?"

The doors opened and I found a seat on an aisle in the middle of the auditorium. In front of me stood a middle-aged woman who was not able to sit down because of the uncontrollable jerking of her entire body. (This continued until the service began 45 minutes later, at which time the manifestation ceased). I sat beside two young ladies from a Vineyard church in Chicago. They graciously answered my questions, and (as did those I had spoken to earlier), assured me that though some strange things were happening, God was surely in it because it was changing lives and causing people to love God more.

At one point, I tuned into a conversation between two young men

behind me. One was saying that he had experienced a fourth manifestation of God's presence that afternoon. He had been praying for a double portion of God's anointing, when suddenly, beginning in his feet, heat began to flow up his legs, through his torso and down his arms. He said he now knew that he had received it.

I asked myself, if God were so awesomely present in touching these people personally with such unusual manifestations, ought there not to be an overwhelming sense of awe and deep reverence of a holy God? I know of no manifestation of God in Scripture that could be construed as frivolous, so surely this. . .

But as the service started, this thought was shattered. Backed up by various instruments, a singer began singing:

On the floor again, on the floor again;
With my friends again, on the floor again;
Who will be there with me as I lie tonight,
On the floor again?

Of course, they were referring to those who would be "slain in the Spirit" that night. The people laughed and applauded.

After a few minutes' break, the musicians began again. They were now singing an upbeat tempo song about the Holy Spirit that had everyone on their feet clapping and dancing. Then, just as suddenly as they had begun, they stopped, and the lead singer shouted, "Aha! We fooled you!" And everybody laughed, and laughed, and laughed.

At that moment I jumped straight up (I had remained seated) and headed for the door. I could not believe what I had just witnessed. They had used the Holy Spirit to play a joke on the people, and the people had joined in on the frivolity. My whole being recoiled. When I reached the door, I realized that, as much as I wanted to leave, I needed to stay. I found a place in the farthest corner away from the platform where the loud speakers were. By now the music was getting rather loud.

(NOTE: A greater concern to me than the physical manifestations was the lack of reverence and awe of a holy God in

this meeting. Being frivolous with each other is one thing. Frivolity with God is another. In the Old Testament, such behavior as I had just witnessed would have resulted in immediate death. We treat God with such irreverence in so much of the American evangelical church today that I feel it is only God's mercy that keeps us from being swallowed up in judgment.)

For the next hour, I observed what I can only describe as a masterful manipulation of human emotions by the music leaders. (I know something of the power of music. My wife, Patricia, and I have had a music ministry for many years). They raised people to an adrenalin high that had them not only dancing, but also climbing on chairs around me. They were then gradually let down only to be crescendoed to another high. As I watched, I prayed, "Lord, show me if this is truly the work of the Holy Spirit or if this is the work of the flesh."

An hour later, an offering was taken at which time a brief prayer was offered (the first prayer of the evening). Following this, a solo was sung, then a message was given from the Song of Songs. The content of the message was very good, but it was interesting to note that many, who had been so full of life a short time earlier, now sat bored. A number got up and left. One man struggled to get down the aisle, being controlled by the jerks. As far as I could see, I counted only four Bibles.

What I saw at invitation time grieved the Spirit in me. So much was done to generate a response. A woman who was introduced as being a leading prophetess was asked to admonish the people. In the middle of this, she whispered something in the speaker's ear that brought laughter from both of them. She then returned to the "seriousness" of the moment. This continued for quite some time. I worked my way toward the front to find out why there was such commotion and laughter. It turned out that a number of people had been "slain in the spirit." I wondered, why?

In discussing my experience with Dr. Stephen Olford, he pointed out this interesting contrast. In the Scriptures people fell forward forward on their faces

before God. Today it seems everyone falls backwards. I wonder, why?

I left. As I walked through the lobby, which by now was almost empty, I had a sick feeling in my stomach. I guess I had hoped that just maybe, I would have encountered a holy God, since God was supposedly manifesting Himself in such unusual ways. I did not.

But surely, if so many thousands of people from around the world (some of my own acquaintances were part of this), must not God be in it? If He is, I missed Him that night. That is not to say that God, in His mercy, will not meet a seeking heart no matter how loud the din, but that is His mercy.

As I sat in the car in the hotel parking lot, I wondered. With all that we see God doing, the profound work of transformation we see Him performing in the lives of so many today, the growing awareness of how destitute we have become as a people, the spirit of brokenness we have been meeting across the land, could this be the work of the enemy, or the flesh? Is this meant to sidetrack us at such a critical moment? When we are beginning to see so much weeping at the altar, why are so many laughing?

The leaders of this movement are quick to point out similar manifestations in awakenings of the past. This is true. A closer study of this reveals:

(1) Some manifestations were a result of deep, deep anguish of soul over the sinful condition of the heart.

(2) Recognizing that many of the manifestations were not Holy Spirit-induced, the leaders of previous movements condemned them and considered them to be an attempt of Satan to destroy what God had begun. (We must never assume that in a genuine work of the Holy Spirit everything that happens is going to please everybody. Also, we should never be intimidated from taking issue with something that contradicts the very character of God.)

(3) The excesses of the late 1700s and early 1800s, which were similar to what is being seen today, divided churches and even whole denominations. The more extremes of these eventually led to break off groups and sects such as the Shakers.

(4) There will always be those who will

be more inclined to seek physical manifestations. Although it is incredulous to think anyone could have a genuine encounter with God and not have some deep response of the emotions, it is also incredulous to think that just because there are bizarre manifestations, we should automatically accept or endorse it as being of God.

Extremes have always caused an undoing of what God was genuinely doing, rather than an extending of His work. One can always find something in the past to condone what is happening in the present. But that, at best, is a questionable standard. Nowhere in Scripture are we told to compare experience with experience. We must always place who we are, what we do, and the choices we make against the plumbline of God's Word, against the character of God.

Bringing God down to the level of our experiences is characteristic of a lot of what is happening in the church today. That is what happens when we begin accepting manifestations that are not consistent with the character of God, with His self-revelation in Scripture. We have been given *one* absolute word on who God is and what He is like. It is His own Word. Once we begin deviating from this, once we begin to accept anything that is inconsistent with His nature, we are in danger of worshipping a god of our own making.

So much of what I saw happening that night in Toronto was inconsistent with what Paul told me to think on—whatever is noble, right, pure, lovely, admirable, excellent, and praiseworthy (Phil. 4:8). It was inconsistent with what the Puritans used to call "thinking greatly of the greatness of God." It did not appear consistent with a description of the God that Job encountered. "My ears had heard of you but now my eyes have seen you. Therefore, I despise myself and repent in dust and ashes" (Job 42:5-6 NIV). I did not meet the God of Abraham, Isaac, and Jacob, or of Isaiah, Jeremiah, and Ezekiel. I did not see what John saw when his eyes were opened to behold the Lamb seated on the throne with the 24 elders, living creatures, and all created hosts crying out, "Holy, holy, holy is the Lord God Almighty, who

was, and is, and is to come" (Rev. 4:8, NIV).

As I drove back to my motel, I began to think of the men and women of God we have been associated with over the years. I wondered what they would have thought. I could not picture Alan Redpath, George Duncan, or Stephen Olford on all fours, growling like lions. I could not visualize Manley Beasley, Ruth Stewart Fjfr, or Duncan Campbell experiencing uncontrollable jerks. I could not imagine Henry Blackaby or Richard Owen Roberts lying on their backs on the floor with their feet in the air, laughing uncontrollably. And I say this with the *deepest respect and brokenness*—could that really be the Lord?

The Lord said through Ezekiel, "The nations will know that I am the Lord, declares the Sovereign Lord, when I show myself holy through you before their eyes" (Ezek. 36:23, NIV).

My prayer for us all is best expressed in two prayers from Scripture. In 1 Kings 3:9, NIV, Solomon prayed, "[Lord], give your servant a discerning [understanding] heart . . . to distinguish between right and wrong." Finally, Lord, "Send forth your light and your truth, let them guide [us]; let them bring [us] to your holy mountain, to the place where you dwell" (Ps. 43:3, NIV).

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11315

Have we domesticated the Holy Spirit?

"Father, Son, and..." by Wendy Zoba. Christianity Today, Jun 17, 1996 (Vol 40, No 7). Pages 18-24. Topic: HOLY SPIRIT. See also 11188.



In a recent Atlantic Monthly article, Harvey Cox observed that evangelicals who "take their Calvin straight" are uncomfortable

with the unpredictable spirituality of Pentecostals while charismatics are equally reluctant to be classed with cold, unspontaneous evangelicals. Of late the "laughing revival" has sparked anew the debate over how the Spirit manifests Himself.

Bible scholar Gordon Fee argues in his monumental 1994 work *God's Empowering Presence* that the question the church should be asking is not how the Spirit shows Himself, but rather how the church can show itself and its witness to be Spirit-controlled. Fee says that the Western church today (both charismatic and noncharismatic) is missing the boat as far as the Holy Spirit is concerned. We have tamed the Spirit and in the process rendered our witness ineffective.

Paul's understanding of the role of the Spirit in the local church and the way the church operates today don't match up, Fee argues. Although of a Pentecostal background himself, Fee is a respected scholar, who is not boxed in by his own heritage. By rigorous scrutiny of the Pauline texts, he has "redefined the terms of discussion about the Holy Spirit in a way that transcends today's paradigm of 'charismatic' or 'noncharismatic' orientation."

The key element of spirituality lacking in the contemporary church is the realization that heaven (not as a place but as a promised time) has

come to earth in the person of the Spirit, says Fee. Because of this "Spirit invasion," the church should be living out a heavenly life in the here and now. The church of today, however, has bought into the culture's values, which has blurred our understanding of what Paul says about the Holy Spirit.

Fee's thousand-page monograph has been condensed into a more readable book, *Paul, the Spirit, and the People of God*, which presents five major arguments:

• **Promised presence.** Because of their sin, God eventually had to withdraw His presence from His people in the Old Testament, but as part of the new covenant His presence has returned. Now He dwells not in a temple, but in us as believers. When we gather in worship we should be in awe that God is among us. This should lead to a sense of complete unworthiness balanced by a feeling of total joy because of His grace.

• **Empowered people.** God's presence brings power by everyday means and through miracles. The Holy Spirit is not just a force or an influence, but a Person who reveals Himself through believers. Some people in the church are so wrapped up in the notion that God communicates only through Scripture that they miss out on the fact that God can act and speak through experience.

• **Spiritual unity.** Salvation can only happen to an individual, but God's ultimate goal is not individualistic salvation. He desires to establish a people. That's why Paul's

metaphors for the church stress relational interdependence. A unified body must nevertheless allow the individual parts to function as they are designed to. "Where the gifts are not exercised, the Spirit is not operating. But where the body is not edified (with or without 'gifts'), the Spirit is likewise not operating."

• **Ministry of the Spirit.** "Gifts" and "fruit" must be kept in balance. The Christian who is living in the Spirit and in community is charac-

terized by certain traits. This fruit is not a matter of individual piety, but of corporate holiness. The gifts are manifestations of the Spirit that are exercised primarily in the context of corporate worship. Fee says that churches shouldn't be afraid that Spirit-led worship will be out of control. Under the direction of the Spirit, "fruit tempers the gifts."

• **Transformed worship.** Paul would have a hard time, Fee thinks, accepting the modern concepts that "healthy" churches are large and that worship is a spectator event which certain people are paid to perform. The New Testament model is spontaneous interaction among the worshipers with anyone being able to participate under the leadership of the Holy Spirit. If we are "one in the Spirit," we will not worship only with "our own kind." The church ought to be racially, economically, and socially diverse.

The question Christians ought to be asking themselves today is not "Do we have the Holy Spirit?" but "Does the Holy Spirit have us?" ☺

"Some in the church are so devoted to the idea that God speaks through Scripture only that they dismiss outright the possibility of God speaking experientially."